

The Living Church



CHRIST AND ST. LUKE'S CHURCH, NORFOLK, VA.

The merger of Christ Church, St. Luke's, and St. Andrew's is now completed and a large service on Sunday, June 2d, will formally open the combined church.

(News story on page 698)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



JUNE

2. Sunday after Ascension Day.
9. Whitsunday. (Pentecost.)
10. Whitsun Monday.
11. Whitsun Tuesday.
- 12, 14, 15. Ember Days.
16. Trinity Sunday.
17. St. Barnabas* (Monday.)
23. First Sunday after Trinity.
24. Nativity St. John Baptist. (Monday.)
29. St. Peter. (Saturday.)
30. Second Sunday after Trinity.

* Transferred from June 11th.

KALENDAR OF COMING EVENTS

JUNE

- 9-16. Episcopal Social Work Conference, Montreal.
- 12-14. Forward Movement Commission Meeting, Chattanooga, Tenn.
- 15-17. Convocation of Cuba.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

10. Trinity Church, Brooklyn, N. Y.
11. Trinity Church, Geneva, N. Y.
12. St. Mary's-by-the-Sea, Point Pleasant, N. J.
13. St. Matthew's, Hallowell, Me.
14. St. Timothy's, Roxborough, Pa.
15. Community St. Saviour, San Francisco, Calif.

Clerical Changes

APPOINTMENTS ACCEPTED

AVERY, REV. EUGENE L., formerly in charge of St. Stephen's Church, Morganton, N. C.; is priest in charge of St. Gabriel's, Rutherfordton, N. C. (W.N.C.). Effective May 1st

HUGGETT, REV. MILTON A., formerly curate at Christ Church, Quincy, Mass.; is rector of St. James' Church, Hammondsport, and in charge of missions at Dundee and Bradford, N. Y. (Roch.). Address, Hammondsport, N. Y.

KERNAN, REV. WILLIAM C., formerly priest in charge of St. Mary's Mission, Palms, Calif. (L.A.); to be rector of Trinity Church, Bayonne, N. J. (N'k), as of June 1st.

McKEE, REV. JAMES ELMER, formerly diocesan missionary in the diocese of Vermont; has accepted a call to All Saints' Church, Peterborough, N. H.

POMFRET, REV. JOHN, recently ordained deacon, is assistant at Grace Church, Everett, Mass.

NEW ADDRESS

COIT, REV. CHARLES W., retired, 300 Essex Ave., Narberth, Pa.

RESTORATION

WITT, REV. RUPERT G., deposed at his own request in 1933; was restored to the ministry on May 4th, by the Bishop of Alabama.

RESIGNATIONS

CORDICK, REV. WILLIAM J., as rector of St. Thomas' Church, Plymouth, Ind. (N.I.), to retire. Elected rector emeritus. Address, 7516 Cornell Ave., Chicago, Ill. Effective June 1st.

PACKARD, REV. A. APPLETON, JR., as rector of the Church of the Holy Cross, Kingston, N. Y., since January 1st, in order to enter the Order of the Holy Cross, West Park, N. Y. Address during June, 65 Blake Rd., Brookline, Mass.; after July 1st, Holy Cross Monastery, West Park, N. Y.

DEGREES CONFERRED

CHURCH DIVINITY SCHOOL OF THE PACIFIC—The honorary degree of Doctor of Divinity was conferred upon the Very Rev. HENRY H. SHIRES, dean of the school, at the commencement exercises on May 8th.

NASHOTAH HOUSE—The degree of Doctor of Divinity was conferred upon the Rev. HOLMES WHITMORE, rector of St. Paul's Church, Milwaukee; the Ven. FREDERICK G. DEIS, archdeacon of the diocese of Chicago; and upon the Rev. WILLIAM B. STOSKOFF, rector of the Church of the Ascension, Chicago, at the commencement exercises on May 16th.

ORDINATIONS

DEACONS

ALBANY—GEORGE BARTLETT WOOD was ordained to the diaconate by Bishop Ivins of Milwaukee, acting for Bishop Oldham of Albany, in the Chapel of St. Mary the Virgin, Nashotah, Wis., May 16th. The Rev. Mr. Wood has taken temporary duty in the diocese of Maine where he will serve this summer at St. Barnabas' Church, Rumford, Maine.

MILWAUKEE—E. LAWRENCE GROTON and KENNETH DOUGLAS PATTERSON were ordained deacons by Bishop Ivins of Milwaukee in the Chapel of St. Mary the Virgin, Nashotah, Wis., May 16th. The Rev. Mr. Groton was presented by the Rev. Don M. Gury, and is in charge of St. Mary's Mission, Waterville, Wis. The Rev. Mr. Patterson was presented by the Rev. John N. Taylor, and is in charge of St. Bartholomew's, Pewaukee, Wis.

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Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

HOUGHTON MIFFLIN COMPANY, Boston, Mass.:

Anthology of Children's Literature. Compiled by Edna Johnson and Carrie E. Scott. \$3.50.
Nothing Hid. By Archibald Marshall. \$2.00.

INTERNATIONAL MISSIONARY COUNCIL, New York City:

Ethical Issues Confronting World Christians. By Daniel Johnson Fleming. \$2.00.

THE MACMILLAN COMPANY, New York City:

Christ the Victorious. By Geoffrey Allen. \$1.90.
Founded Upon a Rock. By Bede Frost. \$1.75.
Some Studies in the Old Testament. By E. F. B. Mackey. \$2.00.

THOMAS NELSON & SONS, New York City:

From Pyramid to Paul. By Various Authors. Edited by Lewis Gaston Leary. \$3.00.

OXFORD UNIVERSITY PRESS, New York City:

Belchamber. By Howard Overing Sturgis. With an Introduction by Gerald Hopkins. 80 cts.
Byzantine Art. By D. Talbot Rice. Illustrated. \$4.50.

SHEED & WARD, New York City:

The Spiritual Letters of Dom John Chapman. Edited with an Introduction by Dom Roger Huddleston. \$3.00.

THE WILLIAMS & WILKINS COMPANY, Baltimore, Md.:

The Woman Asks the Doctor. By Emil Novak, M.D. \$1.50.

YALE UNIVERSITY PRESS, New Haven, Conn.:

The Gentleman from New York: A Life of Roscoe Conkling. By Donald Barr Chidsley. Illustrated. \$3.75.

THE HOLY CROSS MAGAZINE

Published Monthly by the
Order of the Holy Cross

June, 1935 Vol. XLVI. No. 6

The Religious Value of the Apostolic Ministry. Leicester C. Lewis

The Community of St. John Baptist. Mother Florence Teresa, C.S.J.B.

The Elements of Religion. Sister Hilary, C.S.M.

The Holy Spirit
Instructions on the Parables. C. H. Feilding

Five-minute Sermon. James O. S. Huntington, O.H.C.

A Visit to the Blessed Sacrament. Loren Gavitt

The Conversion of Miss Pennypacker—
A Story. W. P. Sears

Monastic Spirituality and the Christian Profession. Mother Mary Maude, C.S.M.

The Virtue of Faith
Nova et Vetera. Monachus Minor

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All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Oldest Subscriber?

TO THE EDITOR: In *THE LIVING CHURCH* of March 16th Mr. Chester Cameron Wells has a letter in which he claims to have a subscription continuous for 27 years, and alludes to a layman, Mr. Wright, who he says exceeds him by 23 years.

I think I may claim the honor of precedence by having been a subscriber and reader since the foundation of *THE LIVING CHURCH* by the Rev. Dr. Samuel Smith Harris, rector of St. James' Church, Chicago (later Bishop of Michigan), and the Rev. Dr. John Fulton, then rector of St. Paul's Church, Milwaukee. My subscription continued through the transference of the paper to the Rev. Dr. Leffingwell and never ceased under the management of the *Young Churchman* and the brilliant editorship of your dear and honored father. If there be others who can claim a longer membership in *THE LIVING CHURCH* family, I would like to make their acquaintance.

(Rt. Rev.) JOHN MCKIM.

Tokyo, Japan.

Mexico

TO THE EDITOR: It seems to me that much that is being said and written on the Church situation in Mexico is rather hysterical. After all, much of the supposedly unjust legislation is purely theoretical: it serves as a big stick. We have long been familiar with suppressive and confiscatory measures in France, for instance; yet the Church there enjoys the use of her property and is doubtless more influential than she was when she lorded it over high and low. Our own best informed Church officials tell us that there has been no serious interference with the work of the Episcopal Church in Mexico. And if the Roman clergy are setting up a cry because they are shorn of their strangle hold on their people, why should we join in the cry?

There can be no doubt in the mind of the unprejudiced observer that the Roman Church in Latin America has been weighed in the balance and found wanting. In the whole of South America, with the exception of a small corner here and there, the Roman Church until very recently has been in complete control of religion and education for centuries. Can anybody say that she has justified her existence? Is there any Roman community in all Latin America that can compare with the least religious (or most rationalistic, if you please) canton in Switzerland?

Now in Mexico, while the Church can point with pride to richly endowed religious houses and many magnificent church buildings wherever the Spanish influence penetrated, the people are still in pagan darkness. Illiteracy is the rule rather than the exception, yet the Church hurls anathemas at parents who send their children to schools not under her control. Is it any wonder that the State has decreed that education shall be taken out of the hands of the clergy? Gross superstition, which makes the ignorant helpless tools of designing ecclesiastics, is the main product of "religious teaching." The state has been harassed by difficulties often fomented by a meddling foreign hierarchy. One can sympathize with officials who have finally concluded that desperate evils demand desperate cures. Some of the measures may seem extreme. Granted. But there has been little, if any, evidence that Mexican officials are pos-

sessed of the Russian mania that would destroy churches and murder the clergy. Any attempts to draw a comparison are far-fetched.

Officialness on the part of Americans, official or unofficial, can only rouse the resentment of the Mexican government. The State seems bent on breaking, once for all, the power of what has been an incubus on the national life. Would that all Latin America would rise up for the same sort of peaceful crusade! And I venture to say, in all reverence, that it is quite possible that our Lord would be content to have this travesty on Christianity obliterated for several generations so that a fresh start might be made. Let us mind our own business and sweep our own doorsteps!

ALAN HADLEY GARRISON.

Minneapolis, Minn.

Walls of Division

TO THE EDITOR: Robert Frost, the New England poet, starts his poem, "Mending Wall," with the arresting and captivating line,

"Something there is that doesn't love a wall."

Then he goes on to show what the "frozen-ground-swell" and the hunters do to overthrow the wall. Each spring Frost depicts himself and his neighbor as going to "walk the line," one on each side of the wall, to restore the fallen stones, to "set the wall between us once again." Why do they do it? he asks.

"He is all pine and I am apple-orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, 'Good fences make good neighbors.'"

But this statement Frost challenges with the words,

"Why do they make good neighbors? Isn't it
Where there are cows?
But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence."

Then he repeats,

"Something there is that doesn't love a wall."

Here we have set forth in homely language the age-old dispute between the conservative and the liberal, between the man who shuts himself in in order to shut others out, between the nationalist mind and the internationalist mind, "between the man who sees the Church as a private possession, with rules and regulations and shibboleths of his own devising, and the man who thinks of it as a great universal brotherhood, admitting to it all who 'love the Lord Jesus Christ in sincerity and truth.'"

"Something there is that doesn't love a wall," states a truth as universal as the Fatherhood of God and the Brotherhood of Man, while the statement that "good fences

make good neighbors," lends aid to every divisive and separating principle in life.

I am led to these reflections because my mail has just brought me a circular letter addressed to me as "Dear Father," inviting me to take part in creating a "Catholic Summer Conference."

The letter is signed by some good friends of mine of the Catholic group in the diocese of Pennsylvania. I do not question their motives, but I think if I were of the Catholic party I should hesitate long about joining in the enterprise.

Of course, it isn't different in essence from the other group enterprises, such as the Catholic Congress, the Conference of Liberals, etc., etc., but it just happens to be the newest. "Cui Bono?" one queries. Is it just to make us more group-conscious, just to re-assert our differences, just to "walk the line, and set the wall between us once again?"

Churchmanship, historically defined for three hundred years and more, seems to me too fair and lovely a thing to be hurt and sacrificed by unfruitful factionalism. I may be wrong, though I think I am not, in saying that Churchmanship has produced the fairest fruit upon the Christian tree. Shall it be lost in order to gain a Catholicism or a Protestantism, neither alone superior to it, but needing both to produce it?

And, of course, every act of ours which tends to separate us into parties within our own household of faith, displays to the Christian world our incapacity for bringing into being that for which we so eagerly and earnestly pray, that ultimately there shall be but one flock and one fold, just as there is but one Shepherd and one God and Father of us all.

Must we go on forever spending our time and energies upon an inutile and unfraternal "walking of the line," just to "set the wall between us once again?"

Will the Church be any better than it is, and shall we love one another the more after the wall is rebuilt, or built higher, between us?

And how do we appear to the Lord Jesus Christ, some on one side of the wall, and some on the other?

(Rev.) GEORGE H. TOOP.

Philadelphia, Pa.

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St. Matthew and Divorce

TO THE EDITOR: There seems to have been an original Aramaic gospel (now completely lost) written by St. Matthew, of which our Greek version is a translation. Right there is the first of a thousand problems and dubieties (what a word!) and unanswerables concerning the first gospel. If you start on St. Matthew you have a life's work mapped out for yourself—too much for a busy priest.

But the fact I want to emphasize here is that we can't take St. Matthew as an authority for any argument, without intense scrutiny of what he says and a rigid comparison with other factors. For instance, N. P. Williams, on *The Origins of the Sacraments (Essays Catholic and Critical)*, has need of St. Matthew's words to bolster his powerful argument for the Dominical institution of Baptism and Eucharist. In fact, if we could use St. Matthew as men did two hundred years ago, uncritically, his argument would not be needed. But the fact is, St. Matthew's gospel cannot now (or yet) be regarded as a final and indisputable witness. The most Fr. Williams, though he needs the texts, will allow is this: "Whilst we cannot attribute overwhelming weight to St. Matthew's testimony, it cannot be reasonably denied any weight at all. It is at least good evidence for the belief of the Christian Church some fifty years after the Resurrection. The most logical view, therefore, of the function which it may play in our inquiry... will be to regard it as the feather which may decisively weigh down that scale of the historical balance... if sufficient indirect evidence can be gathered from the rest of the New Testament to invest this hypothesis (Dominical institution) with considerable likelihood."

Now, my argument runs like this. The "exception" in our marriage canon is based on St. Matthew. If I'm wrong, I wish someone would tell me and end this folly here and now. But St. Matthew is an uncertain witness. Therefore, the supporters of and voters for the "exception" haven't a leg to stand on. The second term in this argument is the crucial one. But the next fact is, I have not found one scholar, big or little, who supports the verbal authenticity of St. Matthew's report of our Lord's discussion of divorce. Again, if I am wrong, I wish someone would tell me. I can't read everything, but I would certainly be glad to hear the arguments that would allow me to approve our marriage canon as it is. (Rev.) WILLIAM M. HAY.

Stepney, Conn.

The Offertory Rubrics

TO THE EDITOR: For fully twenty-five years, I have been hoping that someone would write to your open columns on the subject of the offertory rubrics, and I am grateful for the recent letter from the Rev. Edward G. Maxted on that theme.

The widespread error of carrying the Elements to the altar during the collecting of the alms instead of after the presentation of the alms, is not only a direct disobedience of the rubrics, but, far more serious, it obscures the "lesser oblation" which is the only Liturgical commemoration of the *Via Dolorosa*. At High Mass it usually obliges the congregation to sit during that solemn and devotional moment.

The Greek liturgy specially stresses this reverent commemoration. J. H. Blunt gives large space to its history, this the "lesser entrance." It has been found helpful, at High Mass, to sing the first and last stanzas (not the second) of "Holy Offerings," at this time, though that is not necessary, of course.

But somehow the widespread dislocation (which your "Four Presbyters" would like to

make obligatory), prefers to overlook all of this devotion. This current and erroneous custom confuses and distracts. The rubrics have behind them the authority of liturgical history. Why should they be so widely disobeyed? (Rev.) JOHN HENRY HOPKINS.

Grand Isle, Vt.

The Church in New England

TO THE EDITOR: In view of the current interest in the early history of the Church in America and especially of the work of the S. P. G., may I have your kind indulgence to call to the attention of your readers my own interest in this subject.

I am at present engaged in gathering material for a doctoral thesis on the history of the Church in colonial New England. I would appreciate very much having my attention called to any original material, such as records, letters, reports, or accounts concerning the colonial churches, and I would particularly like to know what unpublished records still remain in the various missions established by the S. P. G. in New England. If this letter catches the eye of anyone in a colonial church who can give me information about the existing records of such parish or mission, I do hope he will write me.

(Rev.) V. E. PINKHAM.

4 Crawford St.,
Cambridge, Mass.

Private Church Schools

TO THE EDITOR: Mr. Holt has hit the nail on the head (L. C., May 18th). In spite of the intelligence we boast, we have not achieved a satisfactory system of education in this crime-ridden country. Senator Pepper, of Pennsylvania, in his book on Education, says: "Without the element of religion we get not secular education but *no education at all.*"

The State cannot teach religion, and the absence of the family altar from the American home results in a large proportion of unchurched children who get no religious instruction anywhere, and from whom our criminals are recruited. Only the Church can supply it, and must do so in a more thorough way than is possible in the Sunday school with its thirty minutes of instruction a week; and it must be done at a cost to the pupil that will meet the competition not only of the public schools but of the Roman Catholic schools as well.

But the Church has not yet caught the vision of the opportunity or the necessity if she would be true to her Divine Commission and preserve the free institutions of America.

To reach the unchurched children of the community is the greatest mission field before the American Church. Let us have Christian Church day schools not only in every diocese but in every large city. "Where there is no vision the people perish."

St. Paul, Minn. (Rev.) C. EDGAR HAAPT.

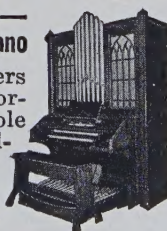
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The Origin of a Prayer

TO THE EDITOR: Scores of Church-people, clerical and lay, have sought from this writer the *definite authorship* of the loved petition—"O Lord, support us all the day long . . . peace at the last."

Canon Starr, in the *London Times*, confirms Miss Butler's investigations which trace the prayer definitely to J. H. Newman [Cardinal].

In Sermon I of "Sermons on Subjects of the Day" the idea of the prayer is adumbrated. Gradually the present beautiful version crystallized in Newman's mind. So, finally, and this is the clear proof, in Sermon XX of the same volume, preached on February 19, 1843, Newman says:

"May He, as of old choose 'the foolish things of the world to confound the things that are mighty.' May He support us all the day long, till the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done!

"Then, in His mercy, may He give us a safe lodging, and a holy rest, and peace at the last."

Portland, Oreg.

JOHN W. LETHABY.

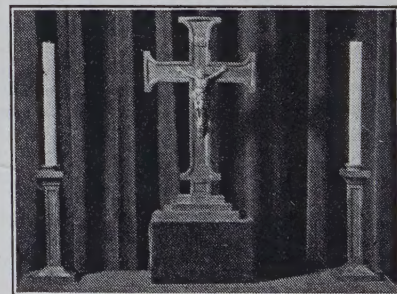
Communion Office Revision

TO THE EDITOR: Referring to the Four Presbyters' suggested revision of the Communion Office (L. C., March 30th) particularly because it was, admittedly, "a slip in the preparation of the first English Prayer Book" that caused *holy* to be omitted, between *one* and *Catholic* in our Prayer Book's Nicene Creed, seems to me all the more reason for endeavoring to reinstate and make this creed again contain the second of the *four notes of the true Church*, i.e., one, holy, catholic, apostolic. Then, with initially capitalizing only Catholic, Apostolic, and Church our Prayer Book's printing of that creed would seem to agree with that of our Roman brethren's *Key of Heaven*, I think.

On the other hand, the suggested substitution of *through* for *by*, preceding "Whom all things were made," and "the Prophets," respectively, it would appear unwarranted. . . .

WILLIAM STANTON MACOMB,
Germantown, Philadelphia. Layman.

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VOL. XCII

MILWAUKEE, WISCONSIN, JUNE 1, 1935

No. 22

EDITORIALS & COMMENTS

Unfashionable Religion

THE SUPREME COURT once ruled that America is a Christian country, we are told, and there are many also who tell us that the Supreme Court may not be questioned. Nevertheless, as we look about us, we find on every hand reason to question today what would have seemed to our forefathers an obvious fact.

Whether or not America be nominally religious, it is certainly true, as Katharine Shepard Hayden observes in the June issue of *Scribner's Magazine* that "being religious is not fashionable in the twentieth century." Starting with this statement, which is not only heard but demonstrated on every hand, Miss Hayden (who is in private life Mrs. J. P. Salter of Madison, Wis.), a Churchwoman and occasional contributor to *THE LIVING CHURCH* and other Church papers, presents an excellent brief for the faith of historic Christianity in terminology of the sophisticated agnostic from whom so much of the criticism of religion comes.

Miss Hayden writes: "More times than I can count I have had said to me, 'How can any one of your intelligence believe in such things?' The announcement on the part of some one in a group of the 'intelligentsia'—thinkers, writers, artists, scientists, the 'enlightened' in general—that he believes men (even he himself, and his friends!) need religion, has been met with remarks which imply, at times with all the grace in the world, that the believer must be either unintelligent, unsophisticated, or uninformed; a 'wishful thinker,' or a sentimentalist.

"In the arguments that are bound to follow, nothing, of course, is really settled. The Christian is usually outnumbered and outshouted. The chances of his being able to vindicate his stand to his own satisfaction during the actual course of the impromptu debate, are slight. But the believer *has* his reasons, and very good ones, for his beliefs; and though many of them are so subtle that it would take an à Kempis, a Pascal, or a Newman to expound them, yet there are a few large and basic ones that can be outlined."

With this opening, Miss Hayden presents the case for the elements of the faith—belief in God, belief in Christ, and

belief in the Church—simply and vigorously. Her argument for the existence of a personal God is particularly succinct. The fundamental dilemma that we face here is the same today as it was many centuries ago when the Roman emperor, Marcus Aurelius, stated it in these words: "The world is either a welter of alternate combination and dispersion, or a unity of order and providence. If the former, why do I care about anything else than how I shall at last become earth? But on the other alternative I feel reverence, I stand steadfast, I find heart in the power that disposes all."

Miss Hayden quotes the two popular postulates of the sophisticated today in an attempt to answer this dilemma. Either "it was Law that did it—impersonal, accidental Law, wherefrom it is to be concluded that we are all the fruits of an unseeing, spiritually impotent Force that neither knows nor cares that we are here. Or if it is conceded that the Force might have personality, nevertheless it is the sort of personality that creates us, permits us to suffer meaninglessly, and to be destroyed—characteristics which, by the way, in our human codes, belong only to the most loathsome people we can conceive of." Thus, "the only ultimate deductions from these two popular postulates are that we are produced either by a Force that is fundamentally inferior to ourselves, or by a personality whose characteristics are so base, according to our human scale of values, that we can consider them only with indignation, horror, and loathing." But once one grants that a God may have some human qualities, "it is only sensible to conclude that He is capable of the highest summits of character that human nature can arrive at, and is not bound inexorably to the lowest scales we know anything about."

This is plain common sense. It is a convincing argument for a personal God, all powerful and all good, divested from theological terminology and stated in a form that any educated person, skeptic or believer, must appreciate. It recalls the lines of Addison:

"If there's a power above us
(And that there is all nature cries aloud
Through all her works), he must delight in virtue."

TURNING to the question as to whether Christianity itself is true, Miss Hayden observes: "One is giving the lie to history if one thinks that so indestructible and yeasty a force was all 'made up' by a few ignorant fishermen and a Jewish tentmaker who were, by implication, either myth-makers on purpose, or liars to the core. And though the four gospels may not hang together, and may bear the ear-marks of the prejudices and viewpoints of their four authors, the Church itself was a certain fact within a few weeks after the crucifixion, with its basic beliefs amazingly well established—and the letters of the apostles, and the gospels, along with the Book of Acts, make a picture of the movement and the teachings that is, as a whole, overwhelmingly convincing to any one who really goes at the study with an unbiased mind. But this generation does not read the Bible or Church history, as a rule; yet if it dared to speak authoritatively on Dante unread, with the same assuredness that it displays in its discussions of Christianity, its opinions would be ignored by the wise."

It is just this modern tendency to generalize about Christianity without being familiar with its sources—and it must be confessed that Church people are as prone to this habit as skeptics—that the Forward Movement in our own Church is endeavoring to counteract by urging Church people to "look at the record." In the Book of the Acts of the Apostles we see what Christian discipleship meant in the first century and what it ought to mean in the twentieth century.

As to the Church, Miss Hayden readily admits that it has had a checkered course but this she ascribes to neglect or misrepresentation of "the teaching at its heart." Moreover, she defends the Church as an institution because of belief "that religion is a social as well as personal affair, and that the Church is a means of educating the individual religiously." One cannot cover everything in a relatively short article but she might well have gone farther and pointed out that the Church is not simply a voluntary organization of men constituting one of many forces working for the improvement of society and the individual but that it is the Divine Society, the Body of Christ, through which He has promised His continuing presence and guidance in the world.

Lastly Miss Hayden tries to answer the cry of the modern skeptic: "I cannot believe in any God! I see no real evidence of Him anywhere in this chaotic world. Neither have I any personal intimations of Him."

The vision of God, she well points out, is dependent upon the conditions that have always been necessary for it, and the greatest of these is that expressed with crystal clearness by our Lord Himself in the Sermon on the Mount: "Blessed are the pure in heart, for they shall see God." How many of those who say there can be no God because they have had no experience of them have met this *sine qua non*?

In short, "we adults are doing to the spiritual world exactly what divorce, unhappiness, and poverty are doing to the child's world. We are removing all security from it." We hear much these days about self-expression, self-realization, and self-fulfillment but if men and women are really to fulfill themselves, they need the security of belief in God just as a child needs the security of belief in his parents. That is why the loss of religion is such a tragedy in human life.

Miss Hayden has said nothing new in her article. Every point she makes can be found in the writings of the theologians of this age and every age since the dawn of the Christian era. She herself would be the last to claim originality for them. The importance of her article is rather that it will reach men and women who have lost their faith in God or in organized

Christianity and who would never think of reading St. Augustine, Cardinal Bellarmine, or Bishop Gore. Miss Hayden writes as a modern American woman to other modern American men and women in the language with which they are familiar and through a medium that will reach them. That is in itself a splendid piece of missionary work.

Calvin Coolidge and Bishop Parsons

IN 1932 Calvin Coolidge summarized his views of the social and political activities of the ministry in these words: "I think most of the clergy today are preaching socialism. None of us knows much about economics, anyway, but some of the preachers seem to know nothing at all." The statement was made in an interview with the Rev. J. Richard Sneed, and is included in the last installment of the series on The Real Calvin Coolidge, edited with introductory comments by Mrs. Coolidge and published in the June issue of *Good Housekeeping*.

Asked what he thought about clergymen who try to influence legislation, the former President replied: "I recall a sentence by an old writer to the effect that 'Jesus Christ never spent any time in the lobby of the Cæsars.' In other words, Jesus did not depend for the advancement of His kingdom and His principles upon such means."

After a bit of further discussion the interviewer asked Mr. Coolidge what value he thought there was in prayer. "'Oh, I don't know,' he reverently responded as he looked out toward the heavens . . . 'Do you pray in every crisis?' I asked. There was no verbal reply but an effective affirmative nod. The ticking of the front-room clock alone interrupted the silence. We sat looking out and up. I had forgotten that I was in the presence of a man. I thought only of God."

So much for Calvin Coolidge. In the May 25th issue of *Today*, Dr. Guy Emery Shieler, editor of the *Churchman*, presents a diametrically opposite point of view under the title *Revolt in the Pulpit*. Dr. Shieler feels that the clergy know a good deal more about economics than Mr. Coolidge gave them credit for. "The ministers of today—especially the younger ones—are alert and well educated. Trained both in college and seminary in economics, sociology, and Biblical analysis, they are far better equipped than the average member of their congregations to deal with current social and religious problems. They keep abreast of the times, and it is only wisdom for them to strive to mold their teachings to fit the times."

Dr. Shieler takes as his most shining example Bishop Parsons of California, who recently vigorously defended the right of free speech and freedom of assemblage in an attack upon his state's criminal syndicalism law and denounced "disgraceful mob violence coupled with official lawlessness."

We are afraid that Calvin Coolidge would not approve of Bishop Parsons, but then probably Bishop Parsons would not agree with Calvin Coolidge. Which is right?

Dr. Keller's Summer School

FROM CINCINNATI comes an appeal that deserves special attention even in this day of many worthy appeals. As most informed Churchmen know, Dr. William Keller in his summer school for candidates for Holy Orders is conducting a unique and tremendously important piece of work. Under his auspices seminarians are given nine weeks of hard intensive training in social work that will be of immense value to them in their future ministry. Most of the work at the seminary is necessarily theoretical; this summer training gives it an invaluable practical direction. The school is recognized through-

out the Church for the touch of realism and readiness which it passes over to its members.

In previous years the general Church budget has contained a grant of \$2,000 annually to the Cincinnati Summer School. This was wiped out at Atlantic City by the budget cut, leaving the diocese of Southern Ohio to carry most of the burden. Rather than let this splendid enterprise fail, support has been promised by the following:

Diocese of Southern Ohio	\$1,000.00
Various Church Theological Seminaries.....	600.00
Alumni of the Summer School.....	205.00
Private individuals pledging.....	150.00

Total in sight for summer 1935.....\$1,955.00

But there is still a need for \$545.00 more as a minimum for the training of the twenty-three candidates (mostly seminary middle classmen) who could be accepted from among more than seventy-five applicants. The total cost is about \$125.00 for each man for railroad fare, board, room, and laundry. The burden falls heavily upon Dr. Keller, who himself contributes liberally to the school budget, besides giving his time, strength, and home to the project.

The additional sum needed is not large. We covet for THE LIVING CHURCH FAMILY the honor of contributing the \$545.00, or at least a considerable part of it. Checks may be sent to THE LIVING CHURCH RELIEF FUND, 1801 W. Fond du Lac avenue, Milwaukee, Wis., marked "For the Cincinnati Summer School for Candidates."

Bishop Fiske's Anniversary

ON MAY 26, 1915, Dr. Charles Fiske, then rector of the Church of St. Michael and All Angels, Baltimore, was elected Bishop Coadjutor of Central New York. He was consecrated September 29, 1915, and succeeded as diocesan on the death of Bishop Olmsted in 1924. Recalling the election, the editor of the *Utica Press* writes:

"During the two decades which have elapsed since then, Bishop Fiske has demonstrated the wisdom of that decision. As an influential Churchman with large responsibilities, he has devoted himself to them with sincerity, ability, and persistent faith. Without misusing his priestly office he has occasionally spoken upon public questions, with the power of conviction. Therefore, his opinions are respected and his influence is acknowledged. He is the outstanding writer of Central New York. The coat of arms adopted at his election, showed the Cross of Christ planted among the lakes of Central New York. Bishop Fiske has held it high and none know that better than his friends in the diocese he has served so well."

We would endorse the view of this editor in the Bishop's see city, and add to it. Bishop Fiske has been to the Church a humble servant and an able leader, a loyal supporter and a constructive critic, a splendid inspiration to Church members and a winning example to those without her fold; in short, a conspicuous and noted Defender of the Faith. May his fiftieth anniversary be an even more auspicious occasion than his twentieth!

Jane Addams, Christian

IN THE DEATH of Miss Addams America loses perhaps the greatest modern example of a life devoted to Christian social service at its best. Too often the words "social service" signify only a professional approach to a task in which technique and statistics over-shadow human lives and personality. Al-

though Miss Addams was the head of one of the largest and most active social centers in the world she never lost sight of the human values and therefore her ministry to suffering humanity was beyond the measure of cold statistics.

Jane Addams was more than a great social worker—more even than a missionary—to the underprivileged, though of these things she was perhaps the most conspicuous example of her day. There was more than that to her life. Walter Lippmann has described it accurately: "It was the quality within her which made it possible for her to descend into the pits of squalor and meanness and cruelty and evil, and yet never lose, in fact always to hold clearly, the distinctions that are previous to a maturely civilized being. She had compassion without condescension. She had pity without retreat into vulgarity. She had infinite sympathy for common things without forgetfulness of those that are uncommon."

It is that quality that has characterized saints in every generation. And there is this further characteristic that Miss Addams shared with the saints of ages past: she took the teachings of Jesus Christ literally and ministered to the least of His brethren, knowing that in so doing she was ministering to Him. May she rest in peace.

The Church and Social Hygiene

THE MAY ISSUE of the *Journal of Social Hygiene*, published monthly by the American Social Hygiene Association, is of special interest to Church social workers as it is a special Church number. Among a dozen articles on religious subjects by a number of clergy, Roman Catholic, Protestant, and Jewish, there is an article on What Can the Church Do for Social Hygiene? by Bishop Ward of Erie and one on The Experience of One Church With Pre-Marital Instruction by the Rev. C. Rankin Barnes. The latter is particularly interesting because it traces the origin, development, and effect of the new marriage canon passed by General Convention at Denver in 1931. A classified bibliography of books and pamphlets on various topics in the field of social hygiene, especially selected for use by pastors and Church leaders, is another excellent feature of this issue, while a review under the sober title, Patient-Education in Syria, is a very amusing sketch that would grace the pages of *Life* or the *New Yorker*. The *Journal* may be obtained from 50 West Fiftieth street, New York City, at 35 cts. a copy. Reprints of Bishop Ward's article and of the bibliography are also available.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

A Friend	\$ 50.00
A Member of Mt. Calvary, Baltimore	1.00
	\$ 51.00

CHURCH RELIEF FUND FOR CHINA (FOR CHINA FAMINE RELIEF)

West Texas	\$ 5.00
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THE WORLD will never be won to Christ as the healing Saviour through controversy, or through signs and wonders. It will only be drawn to Him by His own healing spirit of love, shining out through human hearts.

—J. M. Hickson.

Attacking Crime as a Community Problem

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service

MARKED by grim determination to secure positive action, the White House Conference on Social Education was held in Washington on May 18th to initiate a nation-wide program of social education on crime as a community problem. Under the chairmanship of Charles P. Taft, II, well-known Cincinnati Churchman, this conference of 150 representatives of national, civic, religious, social, and educational agencies proceeded to set up a National Commission on Social Education and charged it with specific responsibilities.

For the present this commission is to consist of the thirty-six original sponsors of the White House Conference. Included among them are the following members of the Episcopal Church: The Rt. Rev. Philip Cook, president of the National Council; Canon Anson Phelps Stokes, Washington; Mrs. E. Paul du Pont, Montchannin, Del.; Mrs. Henry Goddard Leach, New York; Charles P. Taft, II, Cincinnati; Dr. Miriam Van Waters, Framingham, Mass., and George W. Wickersham, New York. The commission was given power to add to the membership.

As defined by the conference the work of the commission will be:

1. Compiling, from data now available, educational materials for study and discussion groups, for neighborhood and community forums, and for series of addresses. These materials will be adapted to the needs of youth and of adults, and would be sent to the local units from their own national agency and, when desired, with its imprint.

2. Providing simple, non-technical guides for inquiring into community social conditions, more especially those which are known to predispose to delinquency and crime.

3. Serving as a clearing house and distributing center of experiments by communities and groups in social action.

4. Counseling with national agencies in order to make the program as effective as possible by sharing experiences and co-ordinating efforts.

5. Devising ways of developing the work of local units of all agencies so as to bring about co-ordinated action.

The conference had the cordial backing of Mrs. Franklin D. Roosevelt, who attended each session and spoke briefly at one. Other speakers included Dean George W. Kirchwey, New York; Dr. Miriam Van Waters, Framingham, Mass.; Msgr. John A. Ryan, Washington; Judge Florence E. Allen, Cincinnati; Dr. John Ward Studebaker, U. S. Commissioner of Education, and the latter's predecessor, Dr. George F. Zook.

Frank recognition was given to the facts that the largest single arrest group are those 19 years of age, and that of the 22,000,000 young people between 16 and 25 about 3,000,000 are unemployed, restless, and discouraged. It was pointed out that, as a rule, the adult criminal is one who has been a juvenile criminal and that the juvenile first offender cannot be given adequate constructive care until politics is taken out of the police system. Ample discrimination was made between broad stimulants to crime, such as unfavorable social and eco-

IN STRIKING CONTRAST to the legalistic approach of the recent Attorney General's Conference on Crime was the White House Conference on Social Education, says Fr. Barnes who, with Bishop Cook, officially represented the National Council of the Church.

nomie conditions, common to most communities, and local elements, tending to breed crime in specific areas.

The conference recognized the community as the focal point of attack, since it is both the natural field for citizens to understand the social forces at work, and

the immediate field for translating social understanding into social action. Emphasis was placed on the need of understanding the crime situation in terms of community problem rather than in rows of statistics!

The conference's emphasis upon constructive and preventive measures, upon the value of character-building agencies, and upon the importance of the social and educational rather than the legalistic and penal approach all made a happy contrast to the atmosphere of the Attorney General's Conference on Crime held in the same city in December. For similar reasons the conference had significance for the Church. It pointed to the importance of such character-building agencies as the Girls' Friendly Society and the Order of Sir Galahad. It should encourage the Church Mission of Help to increase the caliber and extent of its preventive work. It challenged each diocesan social service department to do a more vital job in social education. It called for definite action along the lines of the Christian citizenship program of the Woman's Auxiliary. Indirectly it even summoned the Church's institutions for dependent children to re-appraise their work in the light of a careful follow-up of their children.

In addition to Bishop Cook, the National Council was represented by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service. Other Churchmen in attendance were Mrs. Maud Minor Hadden, New York; Henry A. Hunt, Fort Valley, Ga.; and Mrs. Harper Sibley, Rochester, N. Y.

NE PLUS ULTRA

(To Missioners in Lonely Places)

GOD'S NOBLEMEN, they are not lightly made
Of fragile mould, but wrought in brave device;
Life's mellow path not theirs, but sacrifice,
And kindling ardour for the task He bade.
Where toil-worn hands have carved in reverent love
An humble altar of rough-hewn design,
The palms bow to their Offering Divine
In the chaste dawn of some lone Orient grove,
With God they walk o'er windswept reaches far,
Apart from moil of earth its cross acclaim;
Oft dim, cathedral forests hear His Name
In murmured chant beneath a northern star,
Sweet solace of the way-worn soul in stress
Whose cry rings through the far-flung wilderness!

—E. J. Hammond, in "Catholic Register."

WHEN THE HEART OF MAN is changed, the world will be changed. Think what it will be when the Spirit of Christ reigns in every heart and shines out through every life—J. M. Hickson.

If the Church Could Start Again

By the Rev. Desmond Morse-Boycott

WHAT THE CHURCHES NEED," said a man to me the other day, "is a new Pentecost."
"What the Churches need," I answered, "is to use the original Pentecost properly."

My remark was sage and his suggestive. Were there a new Pentecost, what blind alleys would the Church avoid, what highways would she tread again?

As human nature does not change from age to age, remembrance of former warfare in this wicked world would be useful. It would be like becoming a schoolboy all over again, with a life-long experience to protect one from doing silly things. And, knowing all the perils and pitfalls, the Church would then stand stock-still, the spirit of adventure squeezed out of her!

HER SUPREME EFFORT would be to maintain visible unity. The critic who accepts disunity in family, national, and racial life as inevitable often ridicules the Church for being split. He forgets so much. Here is a religion which caters for a Breton peasant and a man in a top hat; a mother in a kraal and a bright young thing at Ascot.

Here is a religion whose tenets enthrall an Augustine and a Newman, a Sussex yokel and a man selling cat's meat in a slum . . . that is, once they get him. It reaches from a Hooker to a head-hunter.

Talking about head-hunters reminds me that the Anglican mission in the Philippine Islands has hundreds of daily Communion made by folk whose fathers fed on human flesh, and they would be quite at home in St. Paul's Cathedral. A society of this sort, evangelizing and conditioned by every race, stretching over ages while empires wax and wane, at once the oldest and youngest of societies, supranational while seemingly national, must have a tendency to split somewhere at some time.

Don't let us wonder over the splits. Let us marvel over the liveliness of the fragments. Don't let us laugh at diversity of teaching. Let us wonder that so much is taught in common.

All the same, splits are deplorable. They might not have happened if there had been radio and airplanes, newspapers, and facilities for traveling and exchanging views, or if the Church had thought out the meaning of her own being, as she thought out the creeds, before the first smash in the ninth century took her by surprise.

A child keeps its hand out of the fire because it has felt it at some time. Memory of the painful accident of schism would keep the Church safe for the next million years.

She would avoid entanglement in temporal affairs. Pope Innocent III lifted the papacy up to an immense grandeur. Then it flopped over. Amid rude, barbaric races, which feared alone the voice of the Church, that papacy was needed. If it all happened again would the Church know how to handle the explosive bomb of international sovereignty?

After a new Pentecost the Church would be as uncertain as she ever has been how to live in the world without being of the world. Every sort of experiment has been made, on local or grand scales.

The Church has been badly stung by every experiment. After a new Pentecost she would just have to thresh the matter out finally. She'd have to decide whether she were an other-worldly tenant of these lodgings or the owner. As she

hasn't found a solution in nineteen centuries I can't offer one in a paragraph. But it's all Lombard-street to a China apple that there would be war in the camp, somewhere, and it would be less provoked by wickedness in high places than other-worldliness. The world pats a Borgia on the back, but cannot away with a saint like Pio Nono.

ONE THING she could avoid, though. She could avoid becoming a spiritual autocracy so expressed as to make men feel they hadn't free access to God. That was at the back of the Reformation. Some of the rebels, like Luther, tried to pull down the house to let in the fresh air. Others, like Erasmus, tried to open windows from the inside, but the bolts were stuck.

Maybe, though, the world's readiness to accept the services of mediums and psychoanalysts and all their ismic kindred, together with the swallowing neat of the dogma of the Infallibility of Scientists, would make a way for the humbler office of the priest. The Protestant and the Catholic conception of relationship to God are not fundamentally irreconcilable.

After the first Pentecost the Church had all things in common. It was the perfect Communism, marred only by Mr. and Mrs. Ananias, who wanted to keep a little for a rainy day. The Church grew out of Communism, and no objection was raised to St. Paul being a tent manufacturer.

After the second Pentecost the Church would have to define the freedom of the individual, and the true relationship between capital and labor. She could define it best by keeping poor. I don't see how she could avoid having some property. The moment you build a church to worship in, it's property and somebody's got to keep it. But she would have to hold it in such a way as to avoid giving the impression that, while riches were immaterial to her, she meant to get as many as she could.

A TRICKY PROBLEM THIS. How could you give Westminster Abbey away? The taxpayers would not want it. If you sold the vestments and chalices to feed the poor, their alienation would be resented, and the buyers would be tainted by sacrilege. Chalices as wine cups at shooting parties, ugh!

Besides, the corporal works of the Church, her orphanages, schools, and hospitals, give the lie to the charge of greed, for they depend, precariously, upon the alms of Church people. But I see a way out. A United Church could put a periodic tax upon every congregation . . . (to be met, perhaps, by the sale of superfluous treasures) for the establishment, maintenance, and extension of evangelistic and clinical work. I'd like to see a wealthy congregation made responsible for a leper hospital at the back o' beyond.

Then there is war. A new Pentecost would make the Church the League of Nations. I don't trust human efforts to avert war, for the human heart is desperately selfish. There would be a different story if the Church could, as the League of Nations under the rule of the Prince of Peace, brand aggressive war as wicked, and passive resistance as a glorious virtue. Her supranationality would make a war in Christendom impossible.

I do not think that, after a new Pentecost, the Church would have women clergy. If you want to hear why women ought not to be clergy, ask a woman. She'll tell you with venom.

The Church has ever valued diversity of function. She has exalted one woman to the skies. Her reverence for motherhood has altered the status of woman, who is no longer an article of domestic furniture. She utilizes the service of women to the utmost, in conventual life, nursing, the mission field, and the school.

As to slavery, the Church has smashed it. It exists, alas! in some parts of the world, and there's a ghastly, grim form of it known as the white slave traffic, but, as an idea, it's as dead as mutton. The Church abolished it by inculcating right principles, and not by revolution.

IN THE REALM of morals she would, I think, speak more clearly than now. She would re-establish the sanctity of home life, refuse to countenance divorce or birth control, and essay to stem the tide of immorality that now flows so foully under the surface of human life by making betrothal a religious act and precluding marriage with expert advice in sexual matters.

It is sometimes said that the Church should scrap her dogmas, but can a herring scrap its bones? The new Pentecostal Church might be tolerant, but I am sure she would be definite, and make the heretic dumb in it.

"What the Church needs," said my friend, after hearing all this, "is a new Pentecost." "What I need," I replied, "is an aspirin, to take away my headache."

Bishop Kemper and Bishop Torok

From the Convention Address of Bishop Wilson
of Eau Claire

THE CENTENNIAL of Bishop Kemper's consecration is worthy of observance for two reasons. First, the man himself demands our admiration and our gratitude. It took no small measure of devotion and self-sacrifice for a man to give up a comfortable parish in the east and face the trials and dangers of life in what was then at best an undeveloped region abounding in uncertainties and in many parts a veritable wilderness. There was no easy way to do the thing he was asked to do. Many a man might well have been excused for shrinking from the task, but it is not with such human material that the Kingdom of God moves forward. Rather, it is intrepid souls like Bishop Kemper who carry the torch of Christian progress and spread the light of the Gospel wherever men and women elect to live—whether in the sparsely settled prairies, in the wooded north country, up the mountains, or over the seas. Christ does not call us to the easy way. He calls us to the spiritual opportunity whether it may be easy or hard. We who are the heirs today of such a Father in God as Jackson Kemper may well examine our consciences and ask ourselves if we are keeping faith with him and exhibiting any reasonable degree of his courage and devotion upon which our own Church privileges depend.

But there is a second reason for keeping this anniversary, namely, because it marks a brave adventure on the part of the Church one hundred years ago. For half a century following the Revolutionary War the Church concerned itself with the problems flowing out of its colonial background along the Atlantic seaboard. It was building its habits of thought and its methods of operation in conformity with the conditions prevailing in the more settled parts of the east. Meanwhile the country was undergoing a quick change and the Church was in danger of slipping behind the times. The stream of western

migration had set in and the Church was confronted with the necessity of breaking loose from its eastern anchorage and launching out upon an uncharted sea. It called for more initiative than we can quite understand today. Anglican tradition visualized first a diocese and then a bishop to administer it. Actual conditions clamored for a bishop to go out and create a diocese for himself. Misgivings over such an experimental novelty were natural but the fact could not be blinked that something different had to be done. With a fine spirit of faith and vigor the Church set a new precedent. Not only was Bishop Kemper sent to the Northwest but other missionary bishops were similarly sent to the Southwest and to the Far West. The wisdom of the policy soon began to prove itself. Within the next fifteen years the number of communicants and the number of clergy had more than doubled and everybody wondered why it had not been done earlier.

The significance of all this for us of the present day lies in the fact that we are again confronted with a fundamental change in our national life. It is easy to paint a picture of a possible crisis at any time but I think everyone will agree that, since the close of the World War, the United States has been clearly faced with a new condition. The Church cannot cling to obsolete habits in a changed world today any more than it could a century ago. Again, misgivings are natural but timidity has never been a Christian asset and it cannot be allowed to stand in the way of the Church's advance. Farsighted Churchmen have realized this for some time past and last year another new departure was projected in which the diocese of Eau Claire was asked to take an important part.

Upon my request, at the last Annual Council, you elected Bishop Torok as Suffragan Bishop of this diocese—which election was part of a program to be presented to the last General Convention. For having done this, I am very grateful to you and I congratulate you on your courage and your vision. Large bodies move slowly and are reluctant to commit themselves to important undertakings in which novel features appear. Perhaps it was expecting too much to think that General Convention would acquiesce without further information as to the existing need. Much was accomplished, though not all that we desired. A new canon of real importance was adopted and a lively interest was evinced in the possibilities of the near future. Confirmation of the election of Bishop Torok was denied by the House of Bishops—not because they were out of sympathy with the program as presented but because the circumstances were so extraordinary that they hardly felt justified in taking normal action upon an obviously abnormal situation. However, the bishops did not want to see the matter dropped. A really large number of them have spoken to me and written to me offering suggestions and expressing the hope that we would not think of abandoning our plans but would present another proposition which could gain the approval of the House. Meantime the bishops agreed that we should carry Bishop Torok with his episcopal title but without the faculty of performing episcopal functions. After consultation with several bishops I have placed Bishop Torok on the Cathedral staff and have made him Assistant to the Bishop of the diocese. Further, I have asked the Presiding Bishop to appoint a special committee to investigate the whole situation and report to the next meeting of the House on the double question of Bishop Torok's consecration and his status in the Church. What I want you to understand is that you have done a constructive piece of work, the outcome of which is still to be determined but in which our confidence may continue to be securely placed.

A Catholic Plea for Reunion

*A Review of a Jesuit's Suggestion **

By the Rev. W. M. Hay

Rector of Grace Church, Long Hill, Connecticut

THIS little book can't be judged by its size, for a small spark can start a big fire. Its worth lies in one or two specific recommendations, and even more in the hints he gives of the background of thought among the rank and file of the Roman Catholic priesthood (not the vested interests) in England. It is not an easy book to review in one short article, for he has sentences that deserve to be chapters, and ideas that could expand into books. He writes in a friendly spirit, even his mistakes are not offensive, and the more people get and hold his general opinion, the better.

First let us note his main idea, his plea. It is that the Roman Church and the Anglican Church actually *need* one another, as complements, that they could fulfil their practical purpose better in harmony than in hostility, and that the reunion can come about with a minimum of loss of real values on either side. He even very graciously insists that they need us more than we need them. He says that we have each argued the other to exhaustion on every sort of question, dogma, polity, history, and that it has all achieved very little and leaves everything very much as it was in the first place. But if we could concentrate on the realities we believe in common (*e.g.*, the historical primacy of the Bishop of Rome) and leave others in abeyance (*e.g.*, his supremacy) we could get out of the marsh to solid ground.

His approach to a future reunion is from a survey of the days when union was. For the government of the reunited Church of England, he would have it freed from the Vatican's administrative centralization. "The only way . . . is the Canterbury Patriarchate . . . which would automatically reduce Rome's administrative interference to an unobjectionable minimum. The Patriarch would be elected by the local bishops, who would have recourse to him where Latin bishops at present have recourse to Rome. The Pope's administrative power would be reduced to confirming the Patriarch's election, conferring on him the pallium, and receiving his report every ten years" (p. 60). "The restoration of the Archbishop of Canterbury as Patriarch of Great Britain and head of the Anglican rite in communion with Rome is the one great act of decentralization that the Roman Church needs" (p. 50). He then (p. 73) quotes Cardinal Mercier's formula: "The Anglican Church should be neither separated from Rome nor absorbed by Rome. The only true historical formula is an Anglican Church united with Rome. The history of the Catholic Church in England shows that ever since St. Augustine of Canterbury, Rome has treated her as a homogeneous entity under her own patriarchs and with rights analogous to those of the great Eastern Churches, but united with Rome under papal jurisdiction. The Archbishops of Canterbury invariably received the pallium, and popes such as Gregory the Great, Formosus III, Urban II, Alexander III,

WHAT A COMMENTARY on our folly, says Fr. Hay in reviewing this book on reunion, that the author had to summon his courage to write it, "and I have to be careful what I say in reviewing it."

treated each English Patriarch *tamquam alterius orbis papam*, like the Pope of another world. On this historical assumption, the Anglican Church, if it adopted the Roman faith and accepted Roman jurisdiction, should have

its ancient patriarchal rights restored. It would keep its own customs and rites, its own autonomous institutions, its own English liturgy, and even the discipline of a married clergy, if that Church so desired it, but in the unity of faith and communion with Rome. The same autonomy has often been granted to Oriental Churches. The historical sees of the Church of England would be maintained or restored, whereas the new sees created in 1851 might be suppressed. This last measure would be grave but not unparalleled in history, as Pius VII suppressed over a hundred sees in deference to the French Concordat."

This opens a Roman problem, for sees are vested interests, and who ever heard of a vested interest relinquished without loud yells of agony? Fr. Gille, however, really believes that the opposition to Cardinal Mercier's formula did not arise from the greed of possession, but from the much gentler and more decent human failing of jealousy—the English hierarchy is not unwilling to abdicate or at least to be shuffled about a bit, but "the initiative must come from themselves," not from a foreigner, however holy or far-sighted. Well, the English are like that.

IN VARIOUS WAYS he illustrates what the general atmosphere of Anglicanism could do for the Roman Church in England. "A judicious mixture of the Catholic temperament which has been schooled to unity with the Protestant temperament which has been trained to diversity, would give us the ideal combination, which would organize just enough for action, and not for concentration."

One of the things we Anglicans boggle at is the too-tight organization of Rome. "The Vatican is a beautiful and stately thing, but it wants to know too much and to do too much, the fundamental flaw of all excessive organization, and the more you want to know at the center, the less you trust the man on the spot. Hence bishops are gradually shorn of their powers and administrative faculties and cannot move a finger without first informing the Vatican" (p. 44).

He blames all this on the fact that the Roman Catholic Church is a city besieged by eager foes. This was one of the regnant ideas of Wilfrid Ward after he came to mature years, and I think it not only true but fruitful, for in Ward and others like him it engendered patience—the war would not be forever—and it gave support to the notion of magnanimous outsiders that the Roman Catholic Church was greater and better than it had been forced to appear. True, the Roman Catholic Church in a world like this must always be an armed camp—but against whom? A man's shrewdest foes are they of his own household, and no one can wound like a friend. No atheist or infidel since the Reformation ever made the Roman

* *A Catholic Plea for Reunion*, by the Rev. A. J. A. Gille, S.J. Williams and Norgate, London. 75 pp. 3s. net. First pub. Apr., 1934, 3d ed., Sept., 1934. The author was born in Amsterdam, 1878, educated there, ordained priest in India, 1912, lectured in Philosophy in Calcutta until 1917, then ed. *Catholic Herald of India* until 1925, when he left India and has since worked in Edinburgh and Liverpool.

Catholic Church look to her shield and spear as did the calm reasonings of Anglican scholars. But must this go on forever? What in actual fact are we fighting about today? Counting every Christian head, we are a small minority in the world, and I think the rest of the world is now a bit weary and not much interested in our endless domestic debates. We can go on talking, but they are going on to something else.

We have both made the same mistake, that of thinking we must secure utter agreement in word and belief before we unite, that we must make the other party admit that in 1500 or 1600 their fathers did so-and-so and that was dreadful, and that we can have no dealings but warfare and disdain for these Samaritans. The most futile gesture (and one of the wickedest) in the world is pointing the finger of scorn—and especially at people who have been in purgatory these last 300 years. The finger we point is not always clean. But I see I am descending from my usual plane of austere dignity.

THE doctrine of regression. "Our fundamental mistake in dealing with Anglicans is that we make no allowance for the three centuries they have stayed outside our Church and we expect them to jump at one leap the distance we have crawled over for centuries. It never occurs to us that they need some time to adjust their minds to ours, and that they moreover need that time, not as outsiders, but as members of our household. Like ourselves they should be allowed to grow from within, and the longer they stay outside, the deeper the estrangement will grow. . . . A distinct Anglo-Catholic rite in communion with Rome will be the school needed for this readjustment, provided we do not impose such elucidations and practices as conditions for reunion. The rosary, the use of statues and pictures . . . should be left absolutely free, as long as the Anglican rite refrains from condemning the same in other rites and leaves the door open to their later adoption, if parishes and clergy feel so inclined." The "practice of confession in the new Anglican rite could be left to natural growth nurtured by God's grace. Do unto others as God has done unto you. If God had treated and bullied us as we treat the Anglicans, where would we be? Not in the Catholic Church, anyway" (p. 58).

It is not impossible to imagine such a household of faith, wherein not all members have advanced to the same level of faith, nor have all the same office, but who all preserve the unity of loyalty.

1. Many Anglo-Catholics even now disagree dogmatically less with their Roman brethren than with some of their Matins-infatuated Anglican fellows, yet with the latter keep amity and unity. They each may have (what appears to the other) the most absurd ideas about the Procession of the Holy Ghost; but practically (*e.g.*, in baptizing Mrs. Jones' latest) if they follow the book and have the intention, either of them would perform for the little darling a valid sacrament, and that is the important thing. Many of our disagreements are only misunderstandings. I mean what you mean. Many of the words we use are too big for us all to fill them full, with precisely the same content. Emphasis varies too. And some truths are less central. The Virgin Birth is more important than the Immaculate Conception, even to a Roman Catholic, and the resurrection of our Lord more significant than that of Lazarus.

2. In spite of all our stumblings and gropings, the Catholic interpretation of life and worship, of duty and death, has within it the principle of progress. It is a vital program. It is a revival and continuance of our Lord's original impact upon the

world. It is a simplification of life. We have listened for years to the barkers of panaceas, the tales of Utopias, the prayers and paeans of worshippers of false gods. Let us come back to reality and simplicity. After all, adultery in Reno is the same as with a woman of the Hittites, the theft of a dime or a drachma is still theft; hearts still can break in agony on our modern scene, and tears of bitter hopeless grief are not yet unknown; and from any Park avenue today as truly as from the tents of Israel the world-old cry goes up, *Miserere mei, Deus, et a peccato meo munda me.*

If each man wore his secret care
Clear written on his brow,
How many would our pity share,
Who have our envy now.

3. Practically all the heresies of importance are by now very old. Their re-statement in fresh language every few years by some excited discoverer of the well-known, need not trouble us much. I cannot imagine that anything more profound and searching will ever be said against the fundamental verities than has already been thoroughly said and as thoroughly answered. So let us look at heresies with more equanimity and more humor and more patience. There are four things that are on the side of truth—the ever-exploring light of reason, the mere passing of time, widening experience, the gentle pressure of God. Copernicus, Galileo, Genesis and geology (see Edm. Gosse, *Father and Son*)—what a furore in those days, how little fire there now. In short, the Catholic Church can now afford to translate the old *anathema sit* with a cheerful "Well, well, izzat so?"

"Whereas faith has never varied in the Catholic Church, its elucidation has gained in depth and extension; but where God has treated us naturally and with respect for the laws of growth, we refuse to extend the same condescension to our neighbours. We make not only the faith a condition of corporate salvation, but its elucidation as well. We do not allow anybody to save his soul with the elementary knowledge that St. Irenaeus had; he must have the knowledge that we have. What we took centuries to discover, we expect outsiders to acquire in a year's time, and we are shocked at their lack of humility, as though it were by sheer humility that we had gone through the various stages ourselves" (p. 56).

DO WE Anglo-Saxons "prefer to live in a fog," or is there not actually good reason on our side when we balk at pursuing to death every inference and side-issue of the faith? We seem to have naturally a certain racial reticence both in faith and in the devotions we use. There are some things we do not know, and cannot know, and those things should be left as faith (some even, no more than pious opinions) and not proclaimed as knowledge definite and assured. Without question, we have much less basis for a belief in Purgatory than for our belief in Baptism. As for the Mass, I mean what you mean, even if I do not use the term Transubstantiation. There were good Catholics long before St. Thomas Aquinas. Right here we are dealing with a mystery which words have no power to utter, where definitions are not final but only helpful. The fact is the main thing, the manner of it is beyond our telling.

I have not done justice to this little book, so likely to enrage the vested interests in both camps. Anyway, it is a friendly message, and should be read in a friendly spirit. What a commentary on our folly that he had to summon his courage to write it, and I have to be careful what I say in reviewing it.

The Reformed Episcopal Church

By the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

PERHAPS it was an aftermath of the Civil War. At any rate it was in the late sixties that the ritual controversy broke upon the Church and occupied an inordinate amount of time at three successive General Conventions. With the more generous spirit which prevails in the Church today it is difficult to avoid a sense of commiseration for those sturdy debaters who battled bitterly over issues which would be considered inconsequential now. Who of the present generation could become properly excited over lights on the altar and colored stoles on the clergy, over ankle-length surplices for choristers and a shorter surplice for the priest, over a bow to the altar and the cleansing of the priest's hands in the Holy Eucharist? Yet feeling did run high over just such trivialities and a committee of bishops was charged with the solemn duty of drafting canons to quiet the controversy. Dr. McConnell thus summarizes the situation: "The amazing spectacle of grave and learned theologians and jurists endeavoring to perform modistes' and dancing masters' work was to be displayed before the astonished eyes of an earnest generation which had just fought a mighty war over questions of the first rank."*

The Rt. Rev. Dr. George D. Cummins, Assistant Bishop of Kentucky, was a leader of those who viewed the course of events with intense alarm. They were sure that the Oxford Movement, imported from the Church of England, was despoiling the Church of the benefits derived from the Reformation and was leading to a return of all the papal errors of the Middle Ages. The more the subject was debated, the more their fears increased until they arrived at the conviction that a large number of clergy and lay people were waiting only for the necessary leadership to take drastic action. Those whom they called Ritualists could not be driven out of the Church. The alternative was to institute a separative movement which would leave their enemies high and dry. In this they failed to reckon with the innate loyalty of Church people for the Church in which they had been reared.

Just at that time an unfortunate event occurred in Chicago. The Rev. Edward Cheney, rector of a parish in that city and an enthusiastic opponent of the Ritualists, had refused to use the word "regenerate" in the office of Holy Baptism and had carried on an acrimonious controversy with Bishop Whitehouse regarding the theological implications of the term. Matters went from bad to worse until Dr. Cheney was finally presented for trial and suspended from his ministry. At any other time the difference could probably have been satisfactorily reconciled. But, given a brilliant and impetuous young priest on one side with a starchy, determined bishop on the other—both surrounded with an inflammable atmosphere of hot suspicion—little was needed to kindle the blaze. Cheney was promptly heralded as a martyr to the cause.

One thing led to another. In October, 1873, Bishop Cummins attended a world-gathering of the Evangelical Alliance in New York and participated in a celebration of the Holy Communion in a Presbyterian Church. He was severely censured from many quarters and this criticism, added to all the other unpleasantnesses, carried him over the brink. The following month he presented his resignation to the Presiding

Bishop (who happened to be his own diocesan, the Bishop of Kentucky) and renounced his ministry in the Episcopal Church. One month later, in December, 1873, he met with seven priests and twenty laymen in New York City to launch a new denomination under the title of the Reformed Episcopal Church. One of his first acts was to consecrate Dr. Cheney as the second bishop in the new Church.

The anticipated exodus failed to materialize. Apart from regret over a needless schism, the only appreciable effect on the Episcopal Church was to put a quietus on the ritual controversy.

The organization of the Reformed Episcopal Church was patterned rather closely on the Church of its origin. For its standard of worship it chose the Proposed Book of 1785 in preference to the Book of Common Prayer. The Proposed Book was a tentative revision of the English Prayer Book, designed for American use after the Revolutionary War. It was under consideration by the Church in the United States while negotiations were pending with the Church of England for the consecration of American bishops. Certain features of the book proved to be undesirable. Changes were therefore made by the General Convention of 1789 when the first standard Prayer Book was adopted for the Episcopal Church. The reason animating the Reformed Church to go back to the Proposed Book could scarcely have been the suspected Oxford Movement for that did not begin until forty-four years later.

THE PLATFORM of the Reformed Episcopal Church is unfortunately burdened with negations, which is likely to be true of any denomination born out of a controversy. It is drawn up as a Declaration of Principles under four headings as follows:

I

"The Reformed Episcopal Church, holding 'the faith once delivered unto the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole Rule of Faith and Practice; in the Creed 'commonly called the Apostles' Creed'; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II

"The Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity.

III

"This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same, as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

IV

"This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

* S. D. McConnell, *History of the American Episcopal Church*, p. 381.

First, That the Church of Christ exists only in one order or form of ecclesiastical polity:

Second, That Christian ministers are 'priests' in another sense than that in which all believers are 'a royal priesthood':

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

Fourth, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine:

Fifth, That Regeneration is inseparably connected with Baptism."

To these Principles should be added a standing resolution adopted by the General Council of 1889 which says:

"Whereas, Ritualism and Rationalism are on the increase, and the times demand a special care from those going out from our churches;

"Resolved, That this Council earnestly recommend to members of our Church removing to places in which no congregation of this Church exists, that they unite with some one of our evangelical sister Churches, and not with any Church in which either Ritualism or Rationalism prevails."

And in 1897 the General Council adopted another resolution:

"Resolved, That no official dress other than the black Academic gown shall be used by the Ministers of the Church in any of the services of the Church; *Provided*, that in any church in which the surplice is now used, it may continue to be used so long as that church shall so elect; and *provided*, also, that any Bishop who now uses the Bishop's robes may continue to use them, within the limits of his Jurisdiction, so long as he shall so elect."

THE HEAD of the Reformed Episcopal Church is the Presiding Bishop. The General Council meets as one body, not in two houses. Members are received from other denominations on letters dimissory. Clergymen are likewise received without anything like reordination. By this last practice their Holy Orders have become somewhat blurred, which was accentuated by the consecration of a bishop in 1931. At that time there were only two of their bishops in the United States and a Moravian bishop was invited in to make up the customary three for the consecration.

In 1877 the movement was introduced into England where it has acquired a small following. There are also a few parishes in Canada and a foreign work in India. Their field in the United States is divided into three jurisdictions—the Synod of New York and Philadelphia, the Synod of Chicago, and the Special Missionary Jurisdiction of the South, the last named consisting of Negro work in South Carolina. Headquarters are in Philadelphia, where a theological school is maintained and the official publication, the *Episcopal Recorder*, is issued. There is a second theological school in the South. The latest statistics show three bishops, 64 other clergy, 69 parishes and missions, and 8,470 communicants. Ten years ago something over 13,000 communicants were recorded, which would indicate rather a large decline in numbers.

On several occasions overtures have been made by the Episcopal Church to heal the breach and effect a reconciliation but nothing has resulted. Ten years ago the writer contemplated offering a resolution in General Convention at New Orleans asking for the appointment of a commission to open negotiations with the Reformed Episcopal Church but before doing so he wrote their Presiding Bishop to inquire how such a resolution might be received by them. There was no answer to the letter. It seems a pity that such a separation should have to continue.

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.

Editor

The Promise of the Father

HITHERTO have ye asked nothing in My Name: ask and ye shall receive." With these words in her mind, and in her Liturgy, the Church brings the Easter Season to its climax. The climax is a call to prayer. The Ascension is ushered in by the Rogation Days. The Coronation of the King is to be celebrated by the people of His Realm in an outpouring of prayer.

Two things are to be noted. First, prayer is now to have new power given it; power which "hitherto" it had not had. Picture an earthly monarch, on his accession, saying to his subjects: "Come to me with your petitions. Until I became King I could not give you what you needed. Now I can and will." That is a true parable for our guidance. We are to take our Lord's assurance quite literally. "Ask and ye shall receive."

But secondly, there is attached a qualification, a condition. Not to all prayer; not to any kind of praying, is the assurance given. It is given only to prayer "in My Name." That phrase, "in My Name," means at least this; that prevailing prayer must be in accordance with our Lord's mind; must be the kind of prayer which He Himself was wont to make on earth and which now, as our Representative, He will make His own in Heaven. The Church's habit is to end her prayers "through Jesus Christ, our Lord." By that unailing formula the Church shows her loving and dutiful conformity. She asks for answers to such prayers only as are truly "in His Name." She instructs her children that, in order to "obtain their petitions," they must "ask such things as shall please Thee."

Prayer then, as our Lord means, and blesses it, is an instrument, an energy, given to us that by it we, in union with Him, may set forward the will of God. God's will is baffled, beaten back by the wilfulness of man. Christians take to prayer that they may help to stem the tide of man's rebellion against Him. When they ask for quite personal, quite simple things, it is with the same ideal in mind. We pray, for instance, that by giving us our daily bread, by forgiving us our daily sins, God's Name may be hallowed, His Kingdom come, His will be done. All Christian prayer is "in His Name."

It is then to prayer "in His Name" that our Lord promises success. And its success is a new thing. "Hitherto have ye asked nothing in My Name." But now "ask and ye shall receive." What marks the difference between "hitherto" and "now"? For answer we must meditate again on Pentecost. The Holy Spirit, as we have seen, brings power, life, fellowship, the real Presence of our Lord. But these gifts are not mere benefactions, for our own spiritual ease and satisfaction. They are given to be used for the glory, and in the service, of the Giver. They are given that we may give them back, returning love with love, service with service, sacrifice with sacrifice. And prayer is the one, sure, effective, constant, comprehensive way of our coöperation and response. To us, who share His life, who are co-workers with Him, He promises a victory which shall be ours, as well as His. "Ask and ye shall receive." Prayer in the power of the Spirit is prayer "in the Name" of our Lord.

The Holy Island of Lindisfarne

By the Rev. Ernest E. C. Elford

Vicar of Lindisfarne

WE ARE keeping this year the 1,300th anniversary of the landing of St. Aidan upon this island, to found his school and monastery.

When Britain was changing into England, the kingdom of Northumbria stretching from the Humber to the Forth took a leading part, and there was much rivalry for the throne. Edwin defeated Allei, and the sons of the latter fled to Scotland, took refuge in Iona, and there learned the Christian faith. In course of time Edwin was killed by Penda, King of Mercia, and Oswald, one of the exiled princes, returned and regained his father's throne and capital, the strong castle of Bamburgh. He sent at once to Iona for a Christian teacher. One came but returned to report his failure.

A chapter was held and a young monk rose and gave his opinion. "You have not tried the power of love," he said, "you have forgotten the Apostolic injunction to feed with milk and then with strong meat." An animated conversation took place between the monks, and soon they expressed the opinion that the young monk Aidan, who had so evidently put his fingers on the cause of the failure, should himself go. So Aidan was consecrated and with twelve companions set out to his great task. Visiting King Oswald at Bamburgh he saw lying out seven miles across the sea the island of Lindisfarne, it reminded him, no doubt, of his old home in Iona, and so he requested the King to grant him the island. In 635 he landed, with wood and thatch he built his Cathedral and monastery, and soon gathered round him scholars for his school.

Great pupils they proved to be: St. Hilda who founded Hartlepool and Whitby, St. Chad whose memory will always live in Yorkshire and the Litchfield diocese, St. Cedd who in Essex stemmed the tide of paganism that was sweeping away the work of St. Augustine of Canterbury, St. Wilfred, whose life, though full of controversy, showed vivid signs of the evangelistic zeal implanted in him by St. Aidan.

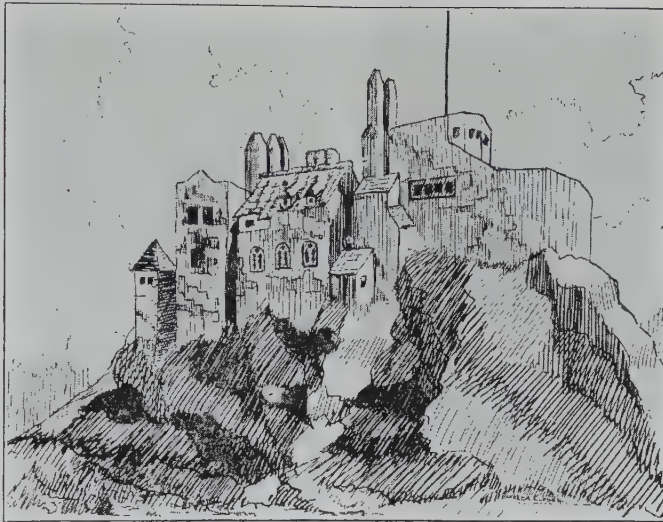
Hexham, Ripon, and Sussex especially remember his energetic work, and the people of Holland and Belgium have reason to revere and honor his memory. The Prior Eata carried on his Master's work on the island and others whose work has not been recorded so fully in the pages of history might have an equally glorious record in the Book of Life.

Will those, who by means of a few words, I am conducting over the island, turn to the map of the British Isles. Just below Berwick-upon-Tweed there will be seen a group of islands, the Farne Islands, the largest of them only three miles from the Beal shore is the Holy Island of Lindisfarne. At low tide it is possible to walk across the sands, and a row of high poles mark The Pilgrims' Way. There are two high erected shelters

to enable any overtaken by the tide to be in safety till the tide falls again.

The island can be reached at all tides by means of boats from Berwick or Seahouses. It is two and one-half miles long and one and one-half miles broad at its greatest width but for most of the length it is very narrow. In fact, it looks on the map like a hatchet with a handle. It is formed of lava rock which ages ago poured out from the Cheviots. The present

priory is the ruins of the Benedictine building erected in 1084 upon the site of St. Aidan's Church. It is the fourth priory to be built, two of them being burned by the Danes. It is beautiful even in ruins, the most attractive feature being one of the transverse arches, built to support the central tower, its grace and beauty have won for it the name of the Rainbow Arch. It is built under the shelter of a rock called the Heugh. Here by the right and left hand side of the altar were buried the bodies of St. Aidan and St. Cuthbert, both afterwards to be removed.



THE CASTLE, HOLY ISLAND

JUST OUTSIDE the west door of the priory is the parish church, commenced, on the site of an older church, in 1100, and altered in the thirteenth, fourteenth, and nineteenth centuries. Its wonderful twelfth century chancel and thirteenth century arcade are the chief features of its architecture.

Around the priory and church is grouped the cottages of the village. They form a lovely picture with their red tiles and blue slated roofs over weather-beaten stone walls, but—there are whispers of "housing schemes."

We must now climb up to the Heugh, and there a few yards out is the charming little St. Cuthbert's Island still containing what is left of the once rich Church of St. Cuthbert-by-the-Sea. Turning around we see at the end of the bay, wherein lies the fishing boats, the famous Holy Island Castle, not noted for stern battles and fierce conflicts of knights. As a matter of fact it was built into that high rock of Beblowe in the reign of Henry VIII out of the ruins of the priory. It is noted simply and solely for its charm and beauty. It is the fairy castle of our boyhood dreams. There ought to be a dragon creeping round the base of the rock tracking a lovely princess, and down the cobbled stone way there should be seen a prince dashing down to the rescue. Visitors gaze at and admire it, artists make charming pictures of it, photographers use multitudes of films in order to retain a vision of its beauty. Just that, but quite that. Now we will wander from the village and then we see the island as St. Aidan saw it 1,300 years ago, a rough rugged shore and rolling sandhills, the quietude broken only by the music of the waves and the cries of the seabirds. We are walking in the

paths of saints, seeing the actual scenes that delighted them, and 1,300 years ago seems only yesterday.

As we walk back we see across the sea once more Bamburgh Castle, and by it St. Aidan's Church, where he breathed his last; we look toward the north at Bonnie Scotland and we see hills in the far distance. At the moment that St. Aidan died a shepherd boy named Cuthbert was tending his sheep upon those hills, and he saw angels bearing a soul to Paradise. In answer to that vision he entered monastic life and his manhood was spent largely upon this island. He died on the Farne, which we can plainly see seven miles out to sea. It was from Lindisfarne his body was taken on that long strange journey that finished at Durham.

WE FEEL that we must take one last look into the priory before we leave, and see, in imagination, a striking scene. The King of Northumbria, Ceolwulph, beloved by the Venerable Bede, enters the church, lays his crown at the foot of the crucifix, renouncing his throne for the peacefulness of the cloister.

We see a vision of a different kind as we view the monks, with terrified faces, taking up the coffin of St. Cuthbert, in which they had placed, with the body of that saint, what remained of the bones of St. Aidan, and the Holy Gospels now preserved in the British Museum, and with all speed rushing across the sands in fear of the brutal Danes who in their sinister boats were approaching the island.

We watch the Benedictines arrive in 1084 to restore the religious life only to depart at the bidding of Thomas Cromwell in 1537, but the ringing of the deep-toned bell of the parish church arouses us. The Faith is still taught and practised.

Business Methods

TO THOSE who believe in business methods in church affairs, the following form will appeal:

St. _____'s Church
Brooklyn

By direction of the Vestry, the Treasurer is sending to every envelope subscriber a statement for the period from January 1 to _____, 1935. If the statement below does not agree with your record, please notify the Treasurer, 123 Blank St., Brooklyn.

Mr.
Pledge of Mrs.....
Miss

For Current Expenses,.....weeks at \$.....\$.....	
For Missions ,.....weeks at \$.....\$.....	
Total amount pledged - - - - - \$.....	
Amount received - - - - - \$.....	
Balance due - - - - - \$.....	
Signed	

Treasurer.

Make checks payable to St. _____'s Church.

The fact that this statement is sent "to every envelope subscriber" prevents it from being a personal matter. The copy that has come to our hand shows the "amount paid" equal to "total amount pledged" and the balance due \$0; so that it is an acknowledgment in this case, and as such must be gratifying. If the record showed that there was an unpaid balance, surely it ought not to offend anyone to be reminded that he was not doing what he agreed to do. Perhaps the adoption of this method in every congregation would both increase the income and encourage systematic business-like habits in the members.

—The (Brooklyn) "Helping Hand."

Churchwomen Today

Ada Loaring-Clark
Editor

Brent House, Chicago

I HAVE JUST had the privilege of attending a study class where the last chapter of *Oriental in America* was considered. It brought very vividly to my mind the outstanding work that is being done through the Institute of Oriental Students at Brent House, 5540 Woodlawn avenue, Chicago, under the direction of Mrs. George Biller. This work, commenced at Taylor Hall, Racine, Wis., and carried on there from 1925 to 1929, has passed beyond the experimental stage. For ten years Edna Biller, beloved by all Churchwomen privileged to know her, has been the quiet, consistent, guiding star through whom many Oriental and Occidental students have found fellowship, enlightenment, and a stabilization of their judgment in perplexing problems of international importance. Twice each year conferences are held when those of different nationalities and faiths meet together in friendly coöperation.

The threefold purpose of these conferences is: 1. To provide Oriental students an opportunity to come together for discussion and fellowship. 2. To provide Occidental students an opportunity to meet Oriental students, to the end that a bond of friendship may be created through a better understanding of the respective cultural backgrounds. 3. To provide Americans engaged in religious, educational, or commercial work an opportunity to acquaint themselves with the ideas, attitudes, and aspirations cherished by the youth of the Orient and of the Occident; also with the reactions of the Orient to Occidental values of life and standards of culture. These are three very concrete aims which have been considered under the chairmanship of students of such differing nationalities as Indian, Japanese, Filipino, Chinese, and Korean. Students who are citizens of the United States have actively participated in all functions of the Institute, and are represented on the executive committee. In order to maintain the Oriental character of the Institute, no American student has ever been made chairman, though, constitutionally, one would be eligible for that office.

Brent House has, of course, many needs. One to which I should like to draw your attention is the equipment of its library. A library of Oriental books and magazines should be built up. These would be useful, not only for the private enjoyment of the individual students, but also as a store-house of information for those engaged in scientific research, or as the material equipment for wider intellectual explorations. Mrs. Biller would be glad to give information as to books and magazines that would be helpful and that are needed. It is delightful to read in *An Experiment in Oriental-American Friendship* just what Taylor Hall and Brent House have meant to Oriental and Occidental students. "The ties that are gradually and steadily built up there are not racial, or national, or religious ties, but simple, common, natural, human ties. The sentiments that prevail are the same kind of sentiments that we have toward brothers and sisters of our own family. Brent House is much more than a social experiment—it is a concrete expression of human affections." How Bishop Brent of blessed memory would have rejoiced in its development!

The Threat of Fascism

By Dr. Reinhold Niebuhr

Professor of Applied Christianity, Union Theological Seminary, New York

IN A RECENT address by a Jewish rabbi quoted in the *New York Times* the religious teacher said: "The Synagogue and the Church can have no traffic with political and economic doctrines. Their true function is to inspire people with ideals that live forever. . . . Our social chaos is not primarily due to a wrong economic and political organization. That is the mere machinery of civilization subject to the mastery of man's will. It is here in the will, in the soul that the canker lies."

The sentiments of this address have been duplicated in hundreds of Christian pulpits. They explain one of the fatal weaknesses of contemporary religion and suggest why the members of churches may fall easy prey to Fascist politics and economics. "Eternal ideals" are separated from the mechanics of social life in which ideals must finally be incarnated. It is perfectly true, of course, that religious institutions cannot deal in a detailed way with the mechanics of politics and economics. But neither can they, with impunity, preach ideals in a vacuum. Vague ideals of social justice, not implemented by the kind of mechanics which will offer some guarantee of justice in a technical age, can easily become the soil in which Fascist politics grows. Senator Long and Fr. Coughlin are not conscious Fascists. They even disavow Fascistic designs. Nevertheless their political program consists of precisely the kind of sentiments and vague policies which made for Fascism in Europe. It is designed to express the resentments of the lower middle classes and for that reason it is critical of both the plutocracy and of radicalism. But there is not enough political intelligence in it to know what sort of social control makes for justice and what kind accentuates ancient evils. Consequently it adds confusion to our social chaos.

It happens to be true, of course, that ultimately the "canker" of social evil lies in the selfishness of the human heart. But when ministers and rabbis speak as if the task of eliminating that selfishness were one which obviated the necessity of a right political and economic program they give themselves to romantic illusions. No matter how much unselfishness a genuine and vital religion can create in the hearts of individuals, politics must always proceed upon the assumption that men are selfish in their collective behavior. The first business of politics is not to change the hearts of men but to set up checks against selfishness and to create the kind of a society in which social impulse may be maximized.

The primary root of our present social chaos lies in human selfishness. But for the moment the secondary root is more important than the primary one. The secondary root is an economic system in which economic power is so disproportionate as automatically to make for injustice. To construct an economic system in which there is a basic guarantee of justice is no simple task. Efforts to do so will be resisted by many good men who imagine themselves under the discipline of the religious ideal of unselfishness. They will resist it partly because their ideals of justice are naturally colored by their interests and partly because there is in even the best of us a dishonest

DR. NIEBUHR tells why he thinks members of churches fall prey to Fascism. Huey Long quotes Scripture and wins religious followers. The Churches would be partly responsible if Senator Long consolidates the lower middle classes behind him.

resistance to social changes which imperil our own interests. If, among Jesus' most intimate followers, two brothers could appear who were interested in their own position and desired that He should set the one at His right hand and the other at His left,

we can hardly hope that lesser devotees of the religious ideal will be free of the motive of self-seeking.

RELIGION has the right and duty to point out that needed social changes cannot come without genuine religious passion and that even the most mechanically perfect society will never obviate the necessity of moral and religious discipline. But they increase confusion if they combine with this emphasis the suggestion that the mechanics of social justice will be created automatically by goodwill. The problem of mechanics in social justice is much more important than that, partly because social mechanics must always be designed to compensate for the lack of perfect goodwill among all men and partly because even the most unselfish will must be implemented in the complexities of society.

It is unfortunate that a Senator Long, merely by quoting Scripture and by preaching general ideals of social justice, can win so many followers among Church people for an absolutely impossible political program. If he should succeed in consolidating the lower middle classes behind him the Churches would be partly responsible. They would have prepared the way for him by precisely the kind of preaching quoted above. The logos must always be made flesh, and ideals have reality only as they become incorporated into actual programs and are realized in actual social mechanism. Undoubtedly they always lose something of their purity in this process. But this fact must not permit religion to allow its perfectionism to become an actual hazard to social progress.

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Cultural Cross-Fertilization

THE SOCIOLOGICAL philosophy of coöperation and non-coöperation may be put in brief and untechnical language. Unless there is close articulation and free interchange among all the member groups in the body politic, the health of the body as a whole will inevitably suffer. Organized coöperation for the good of the whole means lowering the barriers among different heredities so that each cultural group can readily make its contribution to the common weal. Interstimulation of diverse ideas and customs unified by underlying common ideals and loyalties, rather than suppression of difference, may contribute greatly to cultural growth and the development of a richer American civilization. Association in common tasks for the general good is a sure road to the removal of ignorance and its evil progeny. On the contrary, isolation from the ignorance of one another among religious and racial groups may lead to mutual distrust, friction, and schism.

—Silcox and Fisher in "*Catholics, Jews, and Protestants.*"

THE REAL difficulty about the Bible in America is that though few read it, everybody imagines he knows what is in it.

—George Bernard Shaw.

Meetings Abroad this Summer

By the Rev. Floyd W. Tomkins

HUNDREDS of Americans will be attending international Church gatherings this summer in Europe. Some will be going to world conventions to listen to speeches, some to committee meetings to devise plans for future work, some to study conferences. They will be but a small proportion, perhaps as much as one-tenth, of those who will attend the meetings.

Here is a list of the more important gatherings:

- June 24-29. World's Y. W. C. A.—Executive Committee. Geneva.
- July 10-17. International Committee on the Christian Approach to Jews—British and European Sections. Old Jordans, England.
- " 12-20. World's Alliance of Y. M. C. A.'s—Executive Committee. Geneva.
- " 15-21. World's Student Christian Federation: Study Conference on Social Questions. Swanwick, England.
- " 22-Aug. 1. Ecumenical Seminar—A graduate course in theology under the Research Department of the Life and Work movement. Geneva.
- Aug. 4-7. World Conference on Faith and Order—Continuation Committee. Hindsgaul, Middelfart, Denmark.
- " 2-7. Christian Endeavor: 9th World Convention. Budapest, Hungary.
- " 2-8. International Youth Conference on "Freedom and Authority." Chamby-sur-Montreux, Switzerland.
- " 6-11. Disciples of Christ: World Convention. Leicester, England.
- " 6-16. World's Student Christian Federation. Chamcoria, Bulgaria.
- " 7-11. World Alliance for International Friendship through the Churches: Commission on Racial and Religious Minorities. Chamby-sur-Montreux, Switzerland.
- " 12-18. World Alliance: Plenary meeting. Chamby-sur-Montreux, Switzerland.
- " 18-22. Universal Christian Council for Life and Work: Executive Committee. Chamby-sur-Montreux, Switzerland.
- " 31-Sept. 2. Central Bureau for Interchurch Aid. Vienna.

To select from this list the ones of special interest to American Churchmen, the World Conference on Faith and Order comes first to mind, since this movement for Christian unity originated in the action of our General Convention in 1910. The Continuation Committee which meets this summer at Hindsgaul, Denmark, was appointed to carry on the work of the World Conference at Lausanne in 1927. They are now preparing for the second World Conference to be held in the same Swiss city in 1937, and the main business this summer will be the selection of the program. Nearly half the delegates to the 1937 conference have already been appointed by their Churches, and many of them will attend this summer's meeting, which will be rather like a preliminary World Conference. The Archbishop of York will preside, and there will be three days of study and discussion on the reports of the three theological commissions that were appointed last year.

The general subject for 1937 will be "The Church in the Purpose of God," for it is generally agreed that the first

AS IN PREVIOUS YEARS, Europe this summer will be the scene of many important religious events. Fr. Tomkins lists some of the more important meetings, especially those of particular interest to Churchmen.

Lausanne Conference showed clearly that our differences are not mere matters of creedal statement or organization, but go down to differences in view as to the Church's nature. Is the Church a part of the Christian

religion, or simply a necessary human organization? The effort will be to decide what topics for discussion will throw most light on these views.

The Universal Christian Council for Life and Work, which is the movement that began with the Stockholm Conference in 1925, is responsible for two meetings on the list. Their permanent staff at Geneva is holding a theological study course at the end of July, and from August 18th to 22d their executive committee meets at Chamby on the Lake of Geneva. Archbishop Germanos, the representative in England of the Patriarch of Constantinople, will preside. The Council is concentrating its attention on the question of Church and State, the reality of which is being so vividly dramatized by the present situation in Germany. Last year the Council took strong action on the German situation, supporting the Independent Synod. Many feel that this action was instrumental in averting the Nazi attack at that time on this Evangelical group.

This question of freedom and authority will also be the subject of the International Youth Conference at Chamby under the auspices of the Council and the World Alliance.

The World Alliance for International Friendship Through the Churches is working in close coöperation with the Council, and the meeting of its full committee will precede that of the Council, from August 12th to 18th, in Chamby. Their committee on religious and racial minorities will make a report, and other subjects dealt with will be the traffic in arms, the rights of conscientious objectors, and the whole question of the Church's responsibility for these practical questions. From these discussions, suggestions will go down to the national councils of the Alliance.

Much more could be said about these meetings. They are the product of a growing conviction of the necessity for united Christian effort in the face of world problems. It may well be that this necessity is preparing the way for Christian re-union in God's providence. Certainly the meetings are promoting understanding and sympathy between the Churches.

PRAYER BEFORE PREACHING

LORD, PURGE my preacher-vanity away
 Before I climb the pulpit steps today.
 How have I dared to use this holy place
 To draw the veil of self across Thy face,
 Indulge in arid rhetoric instead
 Of showing men who starve the Living Bread?

Now may I be a monstrance in Thy hand
 And my words those that children understand,
 Like sudden piercing chimes insistent, clear,
 Compelling all within the church to hear.
 Transfix me with Thy Presence till they see
 The Bread of Heaven, and feed their souls on Thee.

EMILY TAYLOR PERKINS.

Books of the Day

By Elizabeth McCracken

What Our Fathers Thought

COSMOGONIES OF OUR FATHERS; Some Theories of the Seventeenth and Eighteenth Centuries. By Katherine Brownell Collier, Ph.D. Columbia University Press. 500 pages. \$5.00.

THIS LARGE VOLUME, the result of vast research, is a notable contribution to the history of thought. The heliocentric astronomy of Copernicus, Kepler, and Newton aroused almost universal hostility, not only from theologians, but from imperfect scientists. What took place then, the writer states, has usually followed the announcement of surprising and half-understood discoveries of science. There is a painful readjustment of thought, producing four types of reaction:

"The first type is a vigorous rejection of all new thought that does not square with the old; the second, a discarding of all the old because of its apparent disagreement with the new; the third, a peculiar arrangement of the mind in thought-tight compartments to prevent any influence from one set of doctrines upon another; and the fourth, an attempt to harmonize the new with the old thought."

The fourth method is most interesting and most prolific of controversial literature, and it is with this literature of the two centuries chosen that this treatise chiefly deals. The reader comes upon many famous and familiar names and many that are nearly or quite forgotten. Thomas Fludd, Descartes, the Jesuit Kircher, the Anglican Burnet, Ray the biologist, Whiston the mathematician, Woodward the collector, Dickinson the atomist, Swedenborg, Samuel Pike, De Luc the modern scientist, Schuckford, Christian Wulf, are among the many writers whose theories or speculations, often strangely weird and fanciful, are summarized. This presentation occupies nearly 300 pages; the second part of the book, nearly 200 pages, presents the subject topically, correlating various theories of the heavens, of primeval light, of classification of matter, of "misplaced elements," of earthquakes and mountains, of spontaneous generation, of the origin of man.

Dr. Collier found no need to criticize these hypotheses, usually so quaint and confident and pseudo-scientific. Time, the stern critic, has long since overwhelmed most of them. But this record and exposition may well be taken to heart by theologians and scientists alike. Both science and theology have grown less dogmatic. Defense of the revelation recorded in the Bible is rightly defense of spiritual truth. The revelation has an historical setting, but the traditions and folk-lore of the Hebrew classical literature remain folk-lore and tradition.

This book may well be placed on the same shelf with Dr. Lynn Thorndike's indispensable volumes on *The History of Magic and Experimental Science*, which cover earlier centuries and a different field.

In addition to the countless footnotes, there is an extensive bibliography, and an excellent index.

FRANCIS LESEURE PALMER.

The 1934 Year Book

THE AMERICAN YEAR BOOK. Edited by Albert Bushnell Hart and William M. Schuyler under the supervision of The American Year Book Corporation. New York: American Year Book Corporation, 229 W. 43d street. \$7.50.

IN THIS ANNUAL VOLUME we have a large amount of important information prepared under various appropriate heads by a distinguished group of contributors representing 45 national organizations prominent in their respective fields of investigation and research. The section devoted to Religion and Religious Organizations is particularly well done and deserves special recognition though one might wish that a little further attention had been given to the activities of our own communion. It is a little hard, however, for those not communicants of the Church to appreciate our peculiar contribution to religious life and development. The book is the fruit of the labors of the supervisory board composed of outstanding men in their respective fields and has the advantage of the implemented sponsorship of the *New York Times*.

C. R. W.

Gerard Manley Hopkins: His Life and Work

THE LETTERS OF GERARD MANLEY HOPKINS to Robert Bridges. Edited with notes and an introduction by Claude Collier Abbott. Oxford University Press. 1935. Pp. xlvii + 322.

THE CORRESPONDENCE OF GERARD MANLEY HOPKINS and Richard Watson Dixon. Edited with notes and an introduction by Claude Collier Abbott. Oxford University Press. 1935. Pp. xxxi + 192. The two volumes, \$10.00.

GERARD MANLEY HOPKINS. By G. F. Lahey, S.J. Oxford University Press. 1930. \$3.00.

POEMS OF GERARD MANLEY HOPKINS. Edited with notes by Robert Bridges. Second edition. With an Appendix of additional poems, and a critical introduction by Charles Williams. Oxford University Press. 1930. Pp. xvi + 159. \$3.00.

GERARD MANLEY HOPKINS, who was during his lifetime unknown as a poet, except to a small group of poet friends, would have title to a place in the history of English letters, had his poems never been printed, for the sake of his experiments in prosody and of his influence upon the versification of his friend Robert Bridges. The latter made generous acknowledgment of the debt he owed to Gerard Hopkins which included, as these *Letters* show, not only the principles which he worked out in his poems, but detailed criticisms of the latter while they were in process of composition. The friendship between the two men is faithfully reflected in the first of the two volumes. It is greatly to be regretted that only one side of the correspondence has been preserved. It is supposed that Dr. Bridges, who was opposed to any biography being written of himself, destroyed his own letters after the death of Hopkins. Fortunately Canon Dixon's letters did not share a like fate and could therefore be given in the second volume. This latter correspondence supplements gaps in the first series. Gerard Hopkins felt able to write somewhat more freely of his own life and religious opinions to Canon Dixon than to Dr. Bridges. The former in the first letter of the correspondence writes that he regards "with admiration the arduous and self-denying career" of the Jesuit; while Dr. Bridges through Hopkins' reply is seen to have expressed his dislike and distrust of the Order. For this reason the correspondence with Dr. Bridges is almost entirely confined to literary, musical, and intellectual interests; and although it gives evidence of a deeply sincere and affectionate relationship, it never touches upon the hidden spiritual springs of Hopkins' life. Even in the correspondence with Canon Dixon there is reticence in all that concerned his religious life, both in its external and its inner aspect. One can only surmise on rather slender indications what lay beneath the surface. The editor, Claude Abbott, takes for granted that there was much tension in Gerard Hopkins' nature between the Jesuit priest that he became and the poet that he undoubtedly was; and he notes that the primary interest in Hopkins' poems is not religious, even when the subjects are religious. There is ground, seemingly, for the supposition that he was always priest and poet and never priest-poet. But it would seem to be going too far to assume that the so-called "terrible" sonnets of his latest years betokened "frustration" and "none of the peace of God that passeth all understanding." It is probable that these sonnets are rather the expression of the interior trials of a soul that was advancing in spiritual life. They are classic trials such as are depicted by St. John of the Cross in his delineation of "the dark night of the soul," and by Father Baker in his description of what he terms "the great desolation"; and the poet in Gerard Hopkins urged him to give them expression. His spiritual diary, which might have thrown light upon the relation of these agonizing experiences to his total development, has been destroyed, probably by himself. For this there can only be partial regret, since such documents should rarely be given to the public. The storm and stress of human agony is fit subject for poetical expression, but the ineffable knowledge of communion with the Godhead cannot be reproduced in words, even poetical words. It is not fair or reasonable to conclude upon the evidence of the sonnets that Gerard Hopkins ever regretted his vocation. In 1881, thirteen years after entering the Jesuit novitiate he wrote to Canon Dixon, "I have

never wavered in my vocation," and we may believe that he never did waver or look back with regret at having made the sacrifice involved in his self-dedication. That there was a strain upon body and mind can scarcely be doubted; possibly his life was thereby shortened; but Claude Abbott is evidently right when he says that "a nature so framed would probably not have found happiness in any sphere," if by happiness he means a state of pleasurable content and satisfaction.

It is probable that the majority of readers will be chiefly interested in the numerous pages devoted to poetical criticism, and the exposition of Hopkins' theories of prosody. He gives briefly and again in great detail the explanation of what he means by "sprung rhythm," which he and Robert Bridges following him have used extensively. His shorter explanation is as follows: "It consists in scanning by accents or stresses alone, without any account of the number of syllables, so that a foot may be one strong syllable or it may be many light and one strong. I do not say the idea is altogether new; there are hints of it in music, in nursery rhymes and popular jingles, in the poets themselves (vol. ii, p. 14). This, then, is the essence of sprung rhythm: one stress makes one foot, no matter how many or few the syllables." And he adds further: "the word 'sprung' which I use for this rhythm means something like *abrupt* and applies by rights only where one stress follows another running, without syllable between" (p. 23). In addition to the theorizing, the letters give the application of his theories in the many criticisms he makes both of his own poems and of those of his two friends, and also in his numerous comments upon the work of other poets.

There is another subject to which much attention is given in the *Letters*, the experiments in musical composition to which Gerard Hopkins devoted so much time and thought in his later years. It appears, however, from the evidence collected by the editor that musicians competent to judge considered his compositions to be amateurish and without special talent or interest.

The editing of these volumes is excellently done. Special mention should be made of the notes, which assist greatly in the understanding of the matters referred to in the letters. The index likewise is full and satisfactory.

The two titles of earlier date listed above are indispensable for the understanding of the *Letters*. The *Poems* must be constantly referred to in order to follow intelligently the numerous comments and criticisms which concern them; and the biography is needed to supply a background to the *Letters*. These four volumes constitute the bulk of the material so far available for the study of the life and work of Gerard Hopkins, with the addition of some "Impressions of Father Gerard Hopkins, S.J.," in the Jesuit periodical *The Month* (July, August, September, 1909), which Claude Abbott refers to as a very important contribution to the subject. The editor of the *Letters* promises a further volume to be published within the year. This will include letters to Coventry Patmore and others. Mention is also made of the possibility of publishing an "ordinary diary," which escaped destruction when the spiritual diary was burned. In speaking of the material for a study of the person and work of Gerard Hopkins it must be noted that the essay by Claude Abbott which forms the introduction to the first volume of *Letters* is a well-written, sympathetic, and valuable document.

MOTHER MARY MAUDE, C.S.M.

LA VIE CARMÉLITAINE. Edité par les soins des "Etudes Carmélitaines mystiques et missionnaires" en 1935 à l'occasion du troisième centenaire de la Province de Paris. Chez Desclée du Brouwer. Pp. 209. 15 francs.

THE *Etudes Carmélitaines*, a review published every six months by a group of French Carmelite scholars, has devoted its April issue to a collection of valuable papers on the history, ideals, and spirit of the Order of Mount Carmel, with special reference to the Province of Paris; which is this year celebrating the tercentenary of its foundation. It is a volume that may well find a place in any library which has a section for books on monasticism.

M. M.

THE BOOK OF DAY. By Charles Frederick Wishart. Oxford University Press. \$1.00.

JUST THE BOOK to put into the hands of those who would like to know what the Book of Revelation is about. And a book from which many a preacher or teacher can glean extraordinarily useful hints in practical application.

B. S. E.

Outdoor Books

CANOEING WITH THE CREE. Illustrated. By Arnold Severeid. Macmillan. \$1.50.

AMERICAN BIRD BIOGRAPHIES. Illustrated. By Arthur A. Allen. Comstock. \$3.50.

WEEK END GARDENING. Illustrated. By Sterling Patterson. Macmillan. \$2.50.

THE FIRST OF THESE BOOKS comes within the classification of "books by boys." It will be put on the shelf next to David Putnam's and Bradford Washburn's valuable as well as



A DIFFICULT PORTAGE
From "Canoeing With the Cree"

delightful accounts of their adventures. *Canoeing With the Cree* was written by a 17-year-old boy. It is the story of the canoe trip taken by himself and another boy, aged 19, from Minneapolis to York Factory, a distance of 2,250 miles. The young author was the editor of the high school paper, and he persuaded the managing editor of the Minneapolis *Star* to undertake to publish the account of the trip. Thus was the exciting venture financed. It is an excellent book. The illustrations, from photographs taken by the boys, add to its interest.

Collectors of books about birds agree that *American Bird Biographies* is the outstanding book of this kind of the year. The life histories of twenty birds are given, written in the form of autobiography for the most part. Dr. Allen, professor of Ornithology at Cornell, is well-known for his distinguished contributions to the knowledge of American birds. Thus the biographies are full and minutely accurate. The book is enhanced with twenty of the most beautiful pictures of birds painted since Louis Fuertes put down his brush. Besides these, there are over 200 reproductions from photographs. The paintings were done by George Miksch Sutton of Cornell.

Despite its title, *Week End Gardening* is more than just another gardening book. There is a chapter for each month of the year. Commuters will use these chapters for practical purposes. But other persons who have no facilities even for week end gardening will enjoy reading about Mr. Patterson's successful and pleasurable work in his garden. And they will like his pictures, especially the line drawings.

FOR SOME YEARS now Dr. F. Ernest Johnson, executive secretary of the Department of Research of the Federal Council of Churches, has been a keen observer of social and economic trends, and a trenchant writer in the *Information Bulletin* issued by the federation. This informing leaflet is looked forward to for its carefully prepared data and sane comments. Several years ago he wrote a book, a modest one in size and purpose, on *Our Economic Life in the Light of Christian Ideals*, and now he adds to our obligation to him by giving us another volume on *Economics and the Good Life*, in which with the help of a consulting group, he discusses from the modern Christian point of view various phases of the changing order. Particularly interesting is the chapter on Shall It Be Revolution? He believes that the change is coming and in fact is now fully on its way. Not the least helpful part of the book is the carefully selected bibliography. (Association Press. \$1.75. Paper, \$1.00.)

CLINTON ROGERS WOODRUFF.

DONALD RICHBERG, who is now popularly known as "coördinator" and "key-man" of the Roosevelt administration, is a man of many capacities and has led an active and diversified life. His latest undertaking is to write a novel which he calls *A Man of Purpose* which may to a certain extent be regarded as autobiographical. It is certainly interesting and reflects the many sides of Mr. Richberg's character. It is published by Thomas Y. Crowell Co., New York City (\$2.00).

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Bishop Urban is Buried

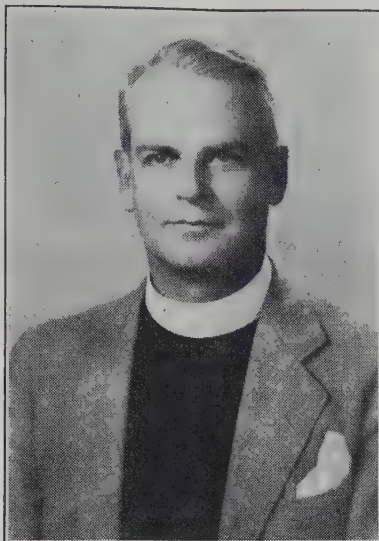
Four Bishops Participate in Funeral
Services Held in Trinity Cathedral,
Trenton, N. J.

TRENTON, N. J.—In the death of the Rt. Rev. Ralph Ernest Urban, S.T.D., Suffragan Bishop of New Jersey, and dean of Trinity Cathedral, Trenton, the Cathedral parish and the diocese have suffered an irreparable loss. In preparation for the diocesan convention on May 7th and 8th, Bishop Urban had worked continuously until Sunday the 5th, when he held his last visitations.

On Monday the 6th his physician insisted on his going to the Jefferson Hospital, Philadelphia, for observation and treatment; a serious operation was indicated as necessary. He returned to his home on Saturday, and on Sunday the 12th, celebrated the Eucharist at 7:30 A.M., in All Saints' Chapel. The operation was performed the following Wednesday, and he seemed to rally, but on Friday the 17th suffered a relapse and sank rapidly. The Rev. James N. Niblo of St. John's, Norristown, Pa., a close friend of the family, was summoned on Saturday afternoon to administer the Sacrament. At the same time the Bishop gave his blessing to the members of his family present, and from then until the hour of his death, shortly after midnight, lapsed into unconsciousness.

From Monday night until Wednesday, the 22d, the body lay in the chapel and clergy of the Trenton Clericus kept the vigil, assisted by the laity of the congregation who made their devotions continuously throughout the day and evenings. The Burial Office was said Wednesday morning by the Rt. Rev. Albion W. Knight, Bishop Coadjutor, the psalms being chanted by the chapel choir. Bishop Matthews, the Diocesan, was celebrant of the Requiem, Bishop Washburn reading the epistle, and Bishop Taitt the gospel. Prayers were said by the Very Rev. Charles S. Lewis, dean of All Saints' Cathedral, Albany, and the Absolution of the Body given by Bishop Matthews. The interment was in the churchyard of St. Thomas', Whitmarsh, Pa., at which the Bishop's brothers, the Rev. Percy L. Urban, rector of St. John's, North Haven, Conn., and lecturer in the Berkeley Divinity School, and the Rev. Leigh R. Urban, rector of St. Andrew's, Longmeadow, Mass., officiated.

Bishop Urban is survived by his widow, three sons, the Rev. Richard G. Urban of Menands, N. Y., the Rev. Joseph T. Urban of Little Silver, N. J., and William Urban, a student of Trinity College, Hartford. Other members of the Bishop's immediate family surviving are his mother, two sisters, and four brothers.



NEW DEAN OF WYOMING CATHEDRAL

The Very Rev. Eric Montizambert, who on June 1st became dean of St. Matthew's Cathedral, Laramie, Wyo.

St. Matthew's Cathedral, Laramie, Elects Dean

LARAMIE, WYO.—The Rev. Eric Montizambert, rector of St. John's Church, Oklahoma City, Okla., has been elected dean of St. Matthew's Cathedral, Laramie, assuming charge June 1st.

For the past nine years Dean Montizambert has been rector of St. John's Church, Oklahoma City, which he built. He is a graduate of Trinity College and of the University of Toronto, being ordained to the diaconate and priesthood in the Canadian Church. He first served as missionary at Manitoulin Island and later was rector of Port Arthur from whence he went to St. John's, Oklahoma City.

In addition to his position as dean of St. Matthew's Cathedral, he will also be in charge of the Church's work among the students of the University of Wyoming.

Anglo-American Church Club Organized in New Jersey

TRENTON, N. J.—The Anglo-American Church Club of the diocese of New Jersey was formed at a meeting of priests of the Church held in the Stacey-Trent Hotel, here, on May 6th. Its membership is restricted to British-born priests and their immediate families, and thus far the Club boasts of 20 members.

The Rev. Dr. John deB Saunderson, rector of Grace Church, Merchantville, was unanimously elected first president of the club, and the Rev. Frank C. Leeming, rector of Christ Church, Bordentown, secretary-treasurer for the year 1935.

The annual meeting was fixed for Empire Day, May 24th.

Ohio Church Observes Centennial

In its One Hundred Years Grace
Church Has Sent Many of its
Young Men Into the Ministry

SANDUSKY, OHIO—The centennial of Grace Church, Sandusky, was celebrated on Tuesday, May 21st. The schedule of services was: 7:30 and 10 o'clock, the Holy Communion; 4, a reception in the parish house; 6, a dinner for the visiting clergy; 7:30, evening service with the Rev. Dr. Karl Reiland, rector of St. George's Church, New York, as visiting preacher.

Grace Church was organized on March 13, 1835. The guiding spirits were Mrs. John G. Camp and her brother, Zenas Ward Barker, both of whom were members of St. Paul's Cathedral, Buffalo, and who had recently come to Sandusky. The beginnings of the parish flourished and on July 31, 1835, the new church was ready to have its corner-stone laid. The officiating clergy were the Rev. Mr. Shelton, rector of St. Paul's Church, Buffalo, and the Rev. Ephriam Punderson, rector of St. Paul's Church, Norwalk, Ohio. The parish is still using this original building as its place of worship.

RECORDS REVEAL INTERESTING FACTS

During the one hundred years, the records show that 2,201 persons have been baptized; 2,034 confirmed; 766 married, and 1,434 buried.

Many young men have gone into the ministry and the following were sent directly from the parish:

Eleutheros Jay Cooke, deceased. The Rev. Dr. Charles Henry Arndt, rector emeritus, Christ Church and St. Michael's Church, Germantown, Pa.; the Rev. William J. Hawthorne, rector of St. Luke's Church, Philadelphia, Pa.; the Rev. Dr. Jay J. Dimon, Washington, D. C.; the Rev. Dr. George A. Wieland, rector of the Church of the Epiphany, Seattle, Wash.; the Rev. Rush R. Sloane, rector of St. Luke's Church, Brooklyn, N. Y.; the Rev. Dr. William C. Seitz, Professor, Bexley Hall, Gambier, Ohio; the Rev. Paul R. Savanack, rector of St. Luke's Church, Cleveland, Ohio; the Rev. Louis M. Hirshson, rector-elect of St. Stephen's Church, Sewickley, Pa.; and the Rev. Ernest Risley, rector of St. Mary's Church, Beaver Falls, Pa.

Other sons of the parish who have entered the ministry from other dioceses are:

The Rev. Messrs. James E. Foster, rector of Christ Church, Gary, Ind.; Franklin C. St. Clair, rector of St. James' Church, Manitowoc, Wis.; William G. Gehri, rector of Trinity Church, Morgantown, W. Va.; and Philip M. Brown, rector of St. Andrew's Church, Dayton, Ohio.

At present there are 450 families living in the parish and a communicant list of 830.

Spring Conventions Held in Many Dioceses

ALABAMA

Revision of Diocesan Canons of Main Importance

FLORENCE, ALA.—The diocese of Alabama is in the throes of revising and republishing its diocesan canons, the consideration of which occupied much of the attention of its 104th convention, meeting May 15th and 16th at Trinity Church, Florence.

As an indication of improved conditions in the diocese, the salaries of the Bishop and of the secretary of the diocese were restored to approximately their pre-depression proportions.

At the request of the Bishop, a committee on evaluation was appointed with a view to giving diocesan aid more to growing missionary projects, and less to those showing little signs of progress.

At the public service, Wednesday evening, the Rev. William A. Thompson was formally instituted as rector of Trinity Church by Bishop McDowell. Following this act, several short missionary addresses were heard.

Prior to this service there was a banquet and business session of the diocesan Laymen's League in the parish house, at which Dr. Larkin W. Glazebrook was the principal speaker. At the same hour the clergy were guests of the neighboring C.C.C. Camp, where they made an inspection of the grounds and buildings.

Delegates to the Synod of the Province of Seawane were elected as follows: *Clerical*, the Rev. Dr. Charles Clingman, Birmingham, and the Rev. Messrs. J. H. Alves, Spring Hill; J. L. Jenkins, Birmingham; P. M. Dennis, Decatur; R. A. Kirchhoffer, Mobile, and P. N. McDonald, Montgomery. *Lay*, Messrs. Algernon Blair, Montgomery; Crawford Johnson, Jr., Birmingham; W. R. Gignilliat, Birmingham; D. E. Wilson, Birmingham; H. Dawson, Mobile, and the Hon. T. E. Kilby, Anniston.

On the afternoon preceding the convention, a conference on religious education was held, with Mrs. Margaret Wood as leader. The same evening, under the direction of the chairman of the Department of Religious Education, the Rev. P. N. McDonald, a "rally" was held.

EASTERN OREGON

Forward Movement is Theme of District Convocation

BAKER, ORE.—The Very Rev. Charles E. McAllister, D.D., dean of the Cathedral of St. John the Evangelist, Spokane, Wash., was the preacher at the 25th annual convocation of the missionary district of Eastern Oregon, May 5th and 6th in St. Stephen's Church, Baker. The theme of the convocation was the Forward Movement of the Church.

In a discussion of the subject *The Modern Disciple at Work* Bishop Remington characterized the disciple as an adventurer and a discoverer.

The Rev. Messrs. Archie Buchanan, John L. Pickells, and Ernest Taylor were elected clerical delegates to the Synod of the Eighth Province to be held in Pendleton, Oregon, May 22-25, and Messrs. George Hartman, Robert Campbell, and Virgil Staples lay delegates.

Consecrate Bishop for New Diocese of Gambia

LONDON—The consecration of a bishop in a city church is not a common event, and there were other features of the consecration of the Rev. John C. S. Daly in the Church of All Hallows, Barking-by-the-Tower, on May 1st, the Feast of SS. Philip and James, to be first Bishop of the new diocese of Gambia with Rio Pongas, which gave the service a special character. One was the remarkable number of young people present.

The Archbishop of Canterbury was chief consecrator and celebrant, the Bishop of Salisbury acting as Gospeller, and the Bishop of Wakefield as Epistoler.

Besides the Archbishop, eight bishops took part in the laying-on of hands. Among them were the Bishop of Wakefield and Bishop King, who presented the Bishop-elect to the Archbishop for consecration; the Bishops of Salisbury, Masasi, and Pontefract, and Bishop Boutflower.

CENTRAL NEW YORK

Encouraging Progress in Diocese Reported

SYRACUSE, N. Y.—Very successful from several viewpoints was the diocesan convention of Central New York, held May 14th and 15th in St. Paul's Church, Syracuse. Most encouraging reports as to the progress of the Forward Movement and improvement in diocesan and missionary finance were presented, and a fine tribute paid to Bishop Fiske on the forthcoming 20th anniversary of his consecration on St. Michael and All Angels' Day, in the address of Bishop Coley, Suffragan of the diocese.

George A. Loewenberg, Syracuse, diocesan chairman of the Forward Movement, reported increased church attendance and personal devotion, as well as more Church activities.

The Very Rev. D. Charles White, chairman of the Diocesan Committee for Work with Men and Boys, reported on several types of work, including the ninth annual camp for boys of the diocese.

No successor to the Ven. Almon A. Jaynes will be made, the work of the archdeacon being divided among the bishops and the various deans.

Bishop Washburn of Newark was preacher at the community service on the evening of May 14th in St. Paul's Church.

Deputies to the Provincial Synod were elected as follows: *Clerical*, the Rev. Messrs. Samuel F. Burhams, Earlville; Walter M. Higley, Johnson City; Henry R. Horton, Ithaca; Norton T. Houser, Auburn; William J. Vincent, Oriskany, and the Very Rev. H. Curtis Whedon, Oxford. *Lay*, Messrs. C. O. L. Behm, G. B. Gathers, and Smith T. Fowler of Syracuse; H. B. Eccleston, Johnson City; Prof. H. N. Ogden, Ithaca; and I. D. Ferry, Fayetteville.

EASTON

Improved Financial Condition of Diocese Reported

SALISBURY, MD.—The improved financial condition of the diocese was shown by the reports of the various diocesan and parochial treasurers at the 67th annual convention of Easton meeting on May 7th in St. Peter's Church, Salisbury. In his annual address the Bishop reviewed the work of the diocese during the past 15 years of his episcopacy.

At the annual dinner addresses were made by Bishop Washburn, Coadjutor of Newark, the Rev. S. T. Sparkman, rector of Christ Church, Baltimore, and F. W. C. Webb, chancellor of the diocese.

Officers and committees were generally reelected and clerical delegates to the Provincial Synod were elected as follows:

The Rev. Drs. Percy T. Fenn, R. B. Mathews, James W. Albinston, and the Rev. Herbert Jukes.

FOND DU LAC

Optimism and Harmony Prevail

FOND DU LAC—Optimism, harmony, and a general emphasis on the Forward Movement marked the 61st annual council of the diocese of Fond du Lac, held in St. Paul's Cathedral, here, on Tuesday, May 14th. In his address to the council, Bishop Sturtevant reported an increase in Confirmations for 1934 over 1933, all mission stations and parishes open and manned, and plans for a new church building for Christ Church, Sturgeon Bay. The list of congregations delinquent in diocesan assessment was the shortest and the amount the smallest in several years.

Grafton Hall, the diocesan school for girls which has been closed for several years, was reopened for housing the delegates to the council and for certain of the meetings. The diocesan Woman's Auxiliary held its annual meeting there on Tuesday morning.

A joint session of the council and Woman's Auxiliary was held in the afternoon. Speakers were the Rev. Alden D. Kelley of St. Francis' House, Madison, on student work at the University of Wisconsin, and Clifford P. Morehouse, editor of *THE LIVING CHURCH*, who spoke on the Forward Movement. Mr. Morehouse, who is a member of the Forward Movement Commission, spoke again on the same subject at the diocesan banquet, held Tuesday night at the Hotel Retlaw under the auspices of the diocesan Laymen's League, at which about 300 men and women were present. Miss Edna Beardsley, field secretary of the Woman's Auxiliary, spoke at the women's meeting Tuesday morning and at the diocesan banquet in the evening on the work of the Woman's Auxiliary.

Officers and committees were generally reelected. A committee was appointed to act with a committee from the diocese of Milwaukee on the 100th anniversary of the consecration of Bishop Kemper. Clerical and lay delegates to the Provincial Synod will be chosen by the executive board at its meeting in September.

Mrs. L. P. Fessenden of Sheboygan was elected president of the diocesan Woman's Auxiliary.

NEWARK

To Consider Need of Further
Episcopal Assistance

NEWARK, N. J.—The consideration of future episcopal assistance in carrying on the work of the diocese was suggested by Bishop Washburn, Coadjutor of Newark, in his address at the convention service on Monday, May 20th, which preceded the annual convention on Tuesday, May 21st. He suggested that a Suffragan Bishop might well be considered by the diocese, the candidate to be a young man of health and proved leadership from among those in Newark.

On the day of the convention the address of Bishop Stearly was read by Archdeacon Victor Mori. Among other things the Bishop concurred with the request of the Bishop Coadjutor for episcopal assistance in the work of the diocese.

A suitable memorial resolution receiving the resignation of the Bishop and commending his loyal and devoted service as diocesan was endorsed by the convention.

Considerable discussion was evoked by two resolutions for furthering rotation in diocesan offices. A resolution advocating the principle of rotation, and a substitution which would make rotation automatic and obligatory were presented. The substitution was lost, but the resolution was passed.

At noon Captain Sir Edward Midwinter of the Society for the Propagation of the Gospel in Foreign Parts read intimate excerpts from the letters of missionaries sent to Newark by that society between the years 1702 and 1800.

The Rev. Canon Stacy Waddy of the S.P.G. then told about the work of the society today.

Deputies to the Provincial Synod were elected as follows: *Clerical*, the Rev. George W. Dawson, the Rev. Gordon T. Jones. *Lay*, Col. Leigh K. Lydecker and Henry J. Russell. *Alternates*: *Clerical*, the Rev. Addison T. Dougherty, the Rev. Charles E. Hutchison. *Lay*, Charles B. Johnes and E. E. Poor.

NORTH CAROLINA

Bishop Penick Urges Advance in
Rural Areas

WILSON, N. C.—At the 119th annual convention of the diocese of North Carolina, which met at St. Timothy's Church, Wilson, May 7th and 8th, there was a splendid attendance of laity.

Bishop Penick, in his annual address, stressed the importance of the small rural missions, and urged that every effort be made to continue all now in existence and to increase the work in this field. He also urged the formation of more branches of the Layman's League as the best opportunity of offering to the laymen a field of service in the Church.

The reports from all diocesan organizations and institutions showed a healthy progress, in spite of difficulties with a minimum budget.

Officers and committees were generally re-elected.

Delegates to Provincial Synod: *Clerical*, the Rev. Messrs. D. W. Allen, J. L. Jackson, F. D. Dean, W. J. Gordon, A. S. Lawrence, and D. W. Yates. *Lay*, Messrs. C. S. Alexander, A. B. Andrews, F. P. Haywood, H. A. London, H. M. London, and J. R. Wilkes.

Arkansas Mission is
Damaged by Storm

LITTLE ROCK, ARK.—The recent wind and rain storm that visited Arkansas so impaired the rectory and school of Christ Church (colored), Forrest City, that it is almost uninhabitable. There was no insurance to take care of such damages and unless help is immediately forthcoming to reroof the building and repair the rest of the building the missionary and his family will have to find another place, which is quite impossible, due to his small stipend, and another building will have to be secured for the parochial school of about 100 children. Damage is estimated at about \$300.

SOUTHWESTERN VIRGINIA

Chairman of Forward Movement
Commission Gives Address

LYNCHBURG, VA.—The sessions of the 16th annual council of Southwestern Virginia, held in Grace Memorial Church, Lynchburg, May 14th and 15th, were quite harmonious, with very little in the way of fireworks. There was a supper meeting of the laymen of the diocese, under the auspices of the Laymen's League, on Monday evening, May 13th, preceding the opening of council. Dr. Lewis B. Franklin of the National Council gave the address.

The council opened on Tuesday morning with a celebration of the Holy Communion, and at this time Bishop Jett made his annual address. Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, spoke on the Forward Movement at the missionary mass meeting Tuesday evening.

Bishop Jett presented to the Rev. Frank Mezick the Award of Merit of the Order of the Sangreal, which had been conferred upon Mr. Mezick in recognition of his faithful and efficient service as rector of one country parish, comprising nearly the whole of Nelson county, for the past 33 years.

Deputies elected to the Provincial Synod: *Clerical*, the Rev. Messrs. Richard S. Martin of Blacksburg; Thomas H. Wright of Lexington; Warren A. Seager of Covington, and Richard H. Lee of Lynchburg. *Lay*, Messrs. W. B. Dew of Sweet Briar; E. G. Hiron of Covington; Dr. George J. Tompkins of Lynchburg, and Charles P. Macgill of Pulaski.

Alternates: *Clerical*, the Rev. Messrs. Walter W. Clem of Waynesboro; Robert A. Magill of Lynchburg; Hugh V. Clary of Bluefield, and William C. Marshall of Bedford. *Lay*, Messrs. S. D. Stone of Salem; J. Hudson Huffard of Bluefield; J. D. Mitchell, Jr., of Bristol, and Dr. W. E. Walker of Sweet Briar.

WEST MISSOURI

Celebrate Centennial of "Mother"
Church of Diocese

BOONVILLE, MO.—When the 46th annual diocesan convention met in this city May 14th and 15th, it celebrated the centennial of the establishing of Christ Church, the "mother" church of the diocese, and the second oldest Episcopal church in the state.

Christ Church parish was organized just 25 years after the beginning of a small

western settlement named for Daniel Boone, and, on account of the long history of the town and the Church being closely associated, the citizens of Boonville joined with the Church at its diocesan dinner in celebrating the two anniversaries. Miss Grace Lindley, executive secretary of the Woman's Auxiliary to the National Council, was the guest speaker. Bishop Spencer gave an address on The Church in Retrospect.

One entire section of the Boonville *Daily News* of May 14th was devoted to news of the convention, the history of the Church, with congratulatory messages from Boonville merchants. Miss Jane Gregg, daughter of the present rector, the Rev. J. Roy Gregg, has compiled a booklet giving a very interesting and complete history of the 100 years of Christ Church.

At the opening service the chalice used by Bishop Spencer at the celebration of the Holy Communion was one which was presented to the parish by the first missionary Bishop, Jackson Kemper, in 1845.

The offer of Grace and Holy Trinity Church, Kansas City, as the cathedral church of the diocese was accepted by the convention, and the canon proposed adopted.

The convention voted to invite the synod of the Province of the Southwest to meet in Kansas City in 1936, and to change the time from fall to spring, on account of the House of Bishops meeting at the usual time of the synod next fall in Houston, Texas. The matter of the selection of deputies to the synod was left in the hands of the Bishop.

The Woman's Auxiliary met concurrently with the diocesan convention.

WESTERN NEW YORK

Closing of DeLancey Divinity
School Announced

BUFFALO—"For the first time since I have been Bishop I can report progress in our Diocesan Recovery Program from a majority of parishes in the diocese," said Bishop Davis in his address to the convention meeting in St. Paul's Cathedral, Buffalo, May 20th and 21st.

The address in the afternoon was given over to a report of the work in the diocese and this was followed by a business meeting of the convention. At this time Bishop Davis announced that the DeLancey Divinity School, of which the Rev. Dr. G. Sherman Burrows is warden, will discontinue as of July 1st. This action is caused by the diminished income and the money will be used to furnish scholarships to those candidates in other seminaries. Dr. Burrows will continue as librarian and registrar.

At the evening service the Bishop preached a stirring sermon on the Advance Program of the Diocese.

On Tuesday morning the convention listened to a very inspiring and helpful address by the Rev. Dr. Arthur M. Sherman on the Forward Movement. The report of the curriculum committee of the Department of Religious Education was discussed and referred to Bishop Davis, and a report of the centennial celebration of the diocese in 1938 was presented.

EAU CLAIRE

Over 200 Attend Opening Event

EAU CLAIRE, WIS.—The annual council of Eau Claire opened with a dinner on Tuesday evening, May 21st, over 200 being present. Following the dinner the Bishop delivered his address. A banner was awarded to Grace Church, Menomonie, for the largest Lenten offering and a picture to the Church school of Christ Church, La Crosse, for outstanding achievement during Lent. The members later adjourned to the Cathedral for a short service of preparation; the Rev. J. T. Golder of Spooner, delivering a stirring address on the Sacraments of the Church.

The council opened its sessions with a celebration of the Holy Communion in the cathedral at 7:30 Wednesday morning, Bishop Wilson being the celebrant.

The officers of the diocese were generally re-elected except that the Rev. James T. Golder was elected to the Standing Committee and the Rev. R. D. Vinter to the Executive Board. Those elected to the Provincial Synod were the Rev. Messrs. G. L. Hill, J. G. Hilton, J. T. Golder, and the Very Rev. F. V. Hoag; the lay delegates being O. W. Meehle, William Crosby, G. Van Steenwyk, and J. Boothby.

Reports of the department of Religious Education, Field Work, and others were read. A resolution was passed thanking Miss Leona Ludwig for her work in Religious Education in the diocese and to Mrs. Mary E. Dulany for making this work possible.

VERMONT

Joins in Celebrating Bishop's Anniversary

VERGENNES, VT.—A well attended diocesan convention opened with a sung celebration of the Holy Communion on Tuesday morning, May 14th, in the oldest city in Vermont; Vergennes being incorporated as a city October 24, 1788.

The Bishop was warmly welcomed by the delegates, in honor of the tenth anniversary of his consecration, and in thankfulness upon his safe return from Europe, where he has been in charge of the American Church in Florence, and representative for the Presiding Bishop on whose behalf he has been confirming in other parts of Europe.

After a full and very frank discussion of the relative obligations of the diocese to the home missionary and those outside the diocese, the convention voted unanimously to pay their pledge of \$4,000 to the National Council; and to do their utmost by means of the Men's Offering to raise \$1,000 toward the advance work of the Church.

The Rev. James Elmer McKee, who has accepted the parish of All Saints', Peterborough, N. H., was presented with a memorial upon his leaving the diocese, after 21 years' service.

The following were elected as delegates to the Provincial Synod: Clerical, the Rev. Messrs. Alfred Miller, Mark Carpenter, Hugh H. Morton, and William J. Brown. Lay, Messrs. F. G. Austin, Frank Oldfield, William H. Wills, and Herbert Congden.

Alternates: Clerical, the Rev. Messrs. Albert C. Baker, Stanley C. Ripper, Edward Knowles, and E. Briggs Nash. Lay, Messrs. Edward Roberts, Ralph B. Denny, L. B. Jones, and W. W. Jones.

Bishop Wise of Kansas Asks for Coadjutor

TOPEKA, KANS.—At a meeting of the Standing Committee and the Bishop Vail Foundation held here May 23d, Bishop Wise of Kansas asked for a Coadjutor. The Bishop has been ill for the past few weeks and his medical advisors have told him that he must have help in carrying on his work. A special diocesan convention will therefore be held on September 16th for the election of a Coadjutor.

RHODE ISLAND

Plan Anniversary of Bishop Perry

PROVIDENCE, R. I.—The selection of a committee to arrange for the fitting observance of the 25th anniversary of Bishop Perry as Diocesan of Rhode Island on the Feast of the Epiphany, January 6, 1936; a suggestion that the Metropolitan Park Commission purchase the historic Glebe House where the famous colonial priest of the English Church, Dr. MacSparran, lived for many years of his ministry; Bishop Perry's address on diocesan affairs; Bishop Bennett's on The Forward Movement, and Dr. W. Appleton Lawrence's on The Partnership Principle, were the features of the 145th diocesan convention held May 21st in the parish house of the Cathedral of St. John.

At the convention of 1934 a resolution was passed requiring priests in charge of dependent parishes to make monthly reports to headquarters with the provision of "no report, no check." This subject was debated at length, and ultimately was unanimously referred to the Bishop and Council.

Elections to the Synod of the First Province comprise the Rev. Messrs. Irving A. Evans, Russell S. Hubbard, Thom Williamson, and Ralph B. Bray, with alternates, the Rev. Messrs. Fritz L. Anderson, Nelson W. Bryant, Harold R. Carter, and R. Mortimer-Maddox. Lay deputies, Karl G. Anthony, Kingsley W. Bennett, Henry H. Field, Lewis D. Learned, Benjamin M. MacDougall, Harry V. Mayo, and Albert E. Thornley. Alternate, Henry F. Harbach.

ROCHESTER

Hears Addresses by Dr. A. L. Kinsolving

ROCHESTER, N. Y.—The fourth annual convention of the diocese of Rochester met in St. Luke's Church, here, on May 13th, and had three notable addresses given to it by the Rev. Dr. A. L. Kinsolving, rector of Trinity Church, Boston, on the Forward Movement. Dr. Kinsolving placed the burden of proof upon the three groups assembled, the women of the diocese, the young people of the diocese, and the clergy and parish representatives assembled in the convention. As an active result of Dr. Kinsolving's address, the old committee on the "Hold the Line Movement" in the diocese has become enthusiastically active.

Bishop Ferris in his annual address stressed the need of more endowment for the Episcopate Fund and the convention has arranged to push this matter in connection with the centennial in 1938 of the diocese of Western New York, from which Rochester was set apart four years ago.

The diocese reelected its present officers.

New York Training School for Deaconesses Holds Commencement

NEW YORK—Eight graduates of the New York School for Deaconesses received their diplomas at the commencement exercises held in the Chapel of St. Ansgarius of the Cathedral of St. John the Divine on Thursday, May 16th. They were: Mary Frances Belmont, Elizabeth Peterkin Benson, Deaconess Heath Dudley, Neville Lawrence Landstreet, (Mrs.) Virginia C. Reed, Elisabeth Cummings Richardson, Catherine Anne Robinson, and Ethel Thorley Scott. The school medal was presented to Miss Clara M. Searle, who was set apart as a deaconess. Miss Searle was presented by the Rev. Dr. Charles N. Shepard, sub-dean of the General Theological Seminary and warden of the New York Training School for Deaconesses; Bishop Manning officiated at the setting apart and was the preacher. The celebrant at the celebration of the Holy Eucharist was the precentor of the Cathedral, the Rev. William D. F. Hughes. The Rev. Dr. M. Bowyer Stewart and the Rev. Harold N. Renfrew, lecturers in the school, were in the sanctuary.

Following the exercises, Deaconess Dahlgren and Deaconess Gillespy, heads of the school, entertained the company at luncheon at St. Faith's House. Besides the parents and friends and rectors of the students, Bishop and Mrs. Manning, Bishop Gilbert, and many of the clergy of New York were present.

To Install Officers of

Chicago Catholic Club

CHICAGO—The Catholic Club of Chicago will hold its annual dinner with installation of newly elected officers at St. Luke's Pro-Cathedral, Evanston, on Tuesday evening, June 4th. The dinner will be at 6:30 P.M., followed by dinner speakers with the service of Benediction in the church at 8:30 P.M., preceded by the installation of officers.

Bishop Stewart of Chicago will preach the sermon. The Rev. Canon Gibson will be the officiant for the installation of officers and Benediction.

Dean McCready Resigns

LOUISVILLE—The Very Rev. R. L. McCready, dean of Christ Church Cathedral, Louisville, has announced his resignation, effective September 30th, declaring he had "reached the retirement age." He has been dean of the Cathedral for 18 years, having been installed October 1, 1917.

Dean Beal Nominated for Bishopric of Idaho

PENDLETON, ORE.—The Synod of the Province of the Pacific, meeting in Pendleton May 23d, has made choice of the Very Rev. Harry S. Beal, as its nominee to the House of Bishops for election as Missionary Bishop of Idaho. Dr. Beal is the present dean of St. Paul's Cathedral, Los Angeles.

Memorial in Memory of Bishop Brent

Woman's Auxiliary of Western New York Gives Money for Altar in Bontoc Mission

MANILA—The Woman's Auxiliary of the diocese of Western New York has given the money for an altar and reredos in memory of Bishop Brent to be placed in the Bontoc mission, in the center of the Igorot country. Because of the Bishop's tremendous love for the Philippines, it is most fitting that the wood for the reredos and the stone for the altar is all native. The memorial was designed and largely fashioned under the immediate supervision of the priest-artist, the Rev. William H. Wolfe, in charge of the Bontoc mission. The coloring of the statues is exquisitely done and the finest traditions of ecclesiastical artistry are faithfully adhered to, while making the necessary adaptations to the local intensity and coloring of light. On the fiesta of All Saints this memorial was dedicated as well as several others including a statue of St. Joseph given by the Igorots in memory of Fr. Sibley; a chalice and paten given by the boys in memory of Fr. Clapp; and a font worked from native stone.

This new church in Bontoc is becoming a beautiful memorial shrine sacred to the memories of those who have loved and labored for the Igorots, as well as the medium for expression of the artistic gifts of Fr. Wolfe, who today loves and labors for the Igorots.



ALTAR AND REREDOS MEMORIAL TO BISHOP BRENT
Western New York Women Give Funds for Work in Philippines

Jubilee Services Held in Santo Domingo

SANTO DOMINGO, DOMINICAN REPUBLIC—Upon the request of the British Minister-Resident to the Dominican Republic, Bishop Carson held the Jubilee Service, after the form authorized by the Archbishop of Canterbury for use in the churches of England, in the Church of the Epiphany, this city, Sunday, May 12th. The service was attended by all the members of the diplomatic corps and the cabinet of the President of the Republic. The Bishop preached the sermon. The Rev. Canon A. H. Beer, M.B.E. (decorated by King George V in 1933), assisted in the service.

Fr. Barnes G. T. S. Alumni President

NEW YORK—The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council, was elected president of the associate alumni of the General Theological Seminary at the annual meeting of that organization on Tuesday, May 21st. Fr. Barnes, who is an alumnus of the class of 1915, delivered the alumni essay, his subject being Fresh Techniques in Pastoral Care.

Eastern Orthodox Groups in Louisville Secure Buildings

LOUISVILLE, KY.—Two Eastern Orthodox groups in Louisville, Greeks and Syrians, who in the past have been befriended by the Church, have now attained churches of their own. The Syrians used to meet in the Cathedral house on Sunday mornings and some attended Grace Church. The Greeks held services in the Cathedral Sunday afternoons.

After a struggle of several years the Syrians are in a church of their own, St. Michael's, said to be the only Syrian church in Kentucky. The Rev. Thomas N. Abodeely is in charge.

Also, the Greek church after two years without a resident priest now has one, Archimandrite Charalampes, known to his flock as Fr. Marinos. Two brothers have paid off the debt on the church so the people are now able to keep up current expenses. The Greek children are to receive religious instruction from Fr. Marinos on week-days, after public school hours.

300 Acolytes Attend Milwaukee Festival in All Saints' Cathedral

MILWAUKEE—More than 300 acolytes and clergy, including a number from the dioceses of Fond du Lac and Chicago, attended the 21st annual Acolytes' Festival of the diocese of Milwaukee, May 23d, in All Saints' Cathedral here.

Following a colorful procession from the guild hall to the Cathedral proper, the Rev. Canon E. H. Creviston of the Cathedral staff officiated at solemn Evensong, assisted by the Rev. George F. White, rector of Trinity Church, Wauwatosa, and Harold Haug of the Cathedral. Dean Roth preached and Bishop Ivins, Diocesan, pontificated and pronounced the Benediction. Edgar W. Dodge of the Cathedral was in charge of the arrangements.

Priest to Join Benedictines

NEW YORK—The Rev. B. A. E. MacLaughlin, who has been on the staff of the Church of the Transfiguration for several years, is leaving to begin his novitiate in the Anglican Order of Benedictine Monks.

Three Churches in Norfolk, Va., Merge

New Church Becomes Christ and St. Luke's and Will be Formally Opened June 2d

(See Cover Photo)

NORFOLK, VA.—Christ Church here has merged with St. Luke's and St. Andrew's, and the combined church, to be known as Christ and St. Luke's, will be opened with a large service on Sunday, June 2d, at which several bishops and other clergymen will participate. The Rev. Taylor Willis, who was rector of St. Luke's, will become rector of the combined churches, and the Rev. E. Ruffin Jones, formerly rector of St. Andrew's, will become associate rector. The Rev. H. Dobson Peacock, formerly rector of Christ Church, has resigned, and is planning to return to England.

The building of Christ Church will be the center of worship and St. Andrew's a chapel. The temporary building of St. Luke's will be abandoned and the St. Luke's property sold.

Boston Church Has Anniversary

BOSTON—St. Cyprian's Church, with a large congregation of Colored people, celebrated its twenty-fifth anniversary on May 12th when the Ven. Ernest J. Dennen, archdeacon of Boston and superintendent of the Episcopal City Mission, preached. The minister in charge is the Rev. David LeRoy Ferguson who, since 1920, has been in charge of the development of St. Cyprian's.

— A New Edition of —

STOWE'S Clerical Directory

This directory of the American Church will be completed and ready for distribution by the middle of June, 1935. Known as the 1935-36 issue, it contains concise biographical sketches of every Episcopal clergyman ministering in all fields. Any one wishing to obtain a copy or desirous of information, address:

G. STOWE FISH

Ed. and Pub.

416 Winona St., Northfield, Minn.

Anglican Deputation Guests of Rumanian Church

LONDON—The Church of England deputation to the Church of Rumania will be the guests of the Church of Rumania in Bucharest from Friday, May 31st, to Sunday, June 9th.

During its stay in Bucharest the deputation will fulfil many public engagements, and also, in continuance of the discussions held with the official Orthodox delegation to the Lambeth Conference of 1930 and of the meeting of the Anglican Orthodox Conjoint Commission in 1931, will hold conversations with the Commission appointed by the Patriarch and Synod of Rumania for the promotion of brotherly relations between the Rumanian Church and the Anglican Communion.

The Archbishop of Dublin and the Rev. Dr. Frank Gavin, of the American Church,

will accompany the deputation as assessors. On Whitsunday, June 9th, the Patriarch of Rumania will be present at the Holy Eucharist in the Anglican Church, Bucharest.

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The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear in October, but its distribution must be planned now, before the summer vacation period. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it is to be a handbook of U.T.O. information, interesting to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the offering, develop more missionary-minded Church people, and permit THE SPIRIT OF MISSIONS to celebrate its one hundredth birthday with a splendid bouquet of new readers.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers.

THE SPIRIT OF MISSIONS, Church Missions House,
281 Fourth Avenue, New York, N. Y.

Thirty Members of Senior Class Receive Diplomas at G. T. S. Commencement

NEW YORK—Clarence Whittlesey Mendell, dean of Yale College, gave a very interesting address at the 114th annual commencement of General Theological Seminary, held on Wednesday, May 22d, telling what the world expects of the clergy today and the reasons for that expectation.

Thirty members of the senior class received diplomas. Fourteen graduates of other years received the degree of bachelor of theology, which is conferred at the General Seminary not with the diploma but after further academic attainment. The Rev. Cuthbert Aikman Simpson and the Rev. Felix Lossing Cirlot received the degree of doctor of theology in course. The honorary degree of doctor of sacred theology was conferred upon the Rev. Dr. Frederic S. Fleming, rector of Trinity parish; the Rev. Dr. Frank Howard Nelson, rector of Christ Church, Cincinnati, Ohio, and the Rev. Dr. ZeBarney Thorne Phillips, rector of the Church of the Epiphany, Washington, D. C.

Bishop Manning was the preacher of the baccalaureate sermon, his subject being The Gospel of Christ and His Church. There was an unusually large congregation, including not only the seminary group but many others.

The Presiding Bishop, recently elected chairman of the board of trustees, presented the diplomas. The dean of the seminary, the Very Rev. Hughell Fosbrooke, conferred the degrees.

An unpremeditated incident of commencement day aroused almost as much interest as the exercises. The Rev. Dr. Burton Scott Easton, still confined to his bed with bronchitis though making a good recovery, saw the procession from his windows. Dean Fosbrooke, looking across the Close as he drew near the chapel observed that the curtains were being held aside and took off his academic cap and waved it. The other members of the faculty at once did the same. As the procession returned after the exercises, the dean and faculty again turned toward Dr. Easton's house and waved their caps.

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T. E. SMITH
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Unusual Service Held at North Platte, Neb.

NORTH PLATTE, NEB.—Services of great significance in which Japanese and Americans participated were held in the Church of Our Saviour, North Platte, on Sunday, May 5th. Bishop Beecher of Western Nebraska, and the Rev. Dr. Malcolm B. Lockhart of St. James' Church, Baton Rouge, La., were present. After the early service 65 people attended a breakfast sponsored by the Young People's Society in honor of the guests.

At the 11 o'clock service the attendance was so large that the seating capacity of the church was taxed. The Rev. Francis J. Pryor, rector of the church, celebrated the Holy Communion, assisted by the Rev. Hiram Kano, Japanese deacon, and the Rev. Dr. Lockhart. A class of 31, the majority being Japanese adults and children, were presented to the Bishop for confirmation. This is the first time that there has been a joint confirmation class, and also that any number of the Japanese have attended the regular services. While there has been a Japanese mission for some years and the children have attended the Church school and the Saturday afternoon confirmation classes, the adults have preferred, largely because of the language difficulty, to come to the special Japanese services which are held every Sunday afternoon. The sense of spiritual unity fostered by the far-flung activities of the Church in this missionary district, were clearly emphasized by this service.

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Evening Service Commemorating 150th Anniversary of Diocese

NEW YORK—On the evening of the first day of the diocesan convention, May 14th, an impressive service was held in the Cathedral of St. John the Divine, commemorating the 150th anniversary of the founding of the diocese. Practically all the clergy of the diocese were present, vested. In the long procession were representatives of the colleges and universities of the city, the dean and other representatives of the General Theological Seminary and five visiting bishops—Bishop Creighton and Bishop Larned, Suffragans of Long Island; Bishop Oldham of Albany, Bishop DuMoulin, retired; and Bishop Moreland, retired. Bishop Manning of New York, Bishop Gilbert, Suffragan, Dean Gates of the Cathedral, and the Rev. P. Stacy Waddy, secretary of the S. P. G., brought up the rear. Diocesan organizations, both of men and women, occupied special places. The Cathedral was full.

Bishop Manning, in his address, which was brief, said that the key-note of the anniversary was thankfulness to God for the blessings of the past, with prayer that the diocese might bear its witness faithfully in the present and the future. The Bishop welcomed all who were gathered together for the service, making special mention of Mayor La Guardia who represented the city, and Sir Edward Midwinter and Canon Stacy Waddy who represented the Society for the Propagation of the Gospel to which the Church in this land, and here in New York, is so deeply indebted.

Canon Stacy Waddy also gave an address. The Rev. Dr. E. Clowes Chorley, who was scheduled to speak on the history of the diocese, was advised by his physician that his health did not permit it. But Dr. Chorley was able to be present in the congregation.

Commencement at Church Divinity School

BERKELEY, CALIF.—The 42d commencement exercises of the Church Divinity School of the Pacific were held in St. Mark's parish house, Berkeley, on Wednesday, May 8th. The Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles, and chairman of the coöperating committee of the province for the school, delivered the commencement address on The Minister's Overplus. The Rt. Rev. Louis C. Sanford, D.D., president of the province, read the prayers and pronounced the Benediction. The Rt. Rev. Edward L. Parsons, D.D., Bishop of California and president of the Board of Trustees, awarded the diplomas and degrees. The Very Rev. Henry H. Shires presented the candidates. Dean Shires was the recipient of the honorary degree of Doctor of Divinity at the commencement of the Pacific School of Religion.

Commencement Day began with the celebration of the Holy Communion in the Oratory of the school, and with the address of Dean Shires to the graduates and departing members of the school family, including the Rev. Schuyler Pratt, for the past four years registrar of the school. Following luncheon, the alumni met for their annual meeting.

The announcement by Dean Shires of definite plans for the financial strengthening of the school was enthusiastically supported in the appointment of a committee for alumni coöperation.

Fifteen States Represented

RALEIGH, N. C.—Young colored men and women from 15 states are in this year's graduating classes at St. Augustine's, Raleigh, 27 from the college, and 26 divided among the college preparatory school, St. Agnes' Hospital Nurses Training School, and the Bishop Tuttle School for Religious and Social Workers.

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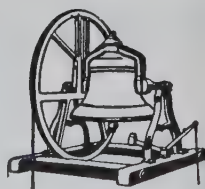
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The Rev. Granville Mercer Williams, S.S.J.E.,
S.T.D., Editor

The Rev. Charles Carroll Edmunds, D.D.,
Associate Editor

June, 1935

Vol. XXXVII, No. 6

Editorial Comment

The Body Thou Gavest Me—Why Diocesan Anniversaries?—Wars and the Throne of God—Catholic and Protestant Again—Controversy—Christian Joy and Pagan Cheerfulness—Changes—Matters Orthodox.

Letters to the Editor

Has Life a Meaning? William A. Orton
The Traits of a Catholic Christian. Kenneth Ripley Forbes

Mark and Memory, Part II. Hamilton Carter
The Holy Orthodox Church. Marc Wilkinson
"Whoso Hateth His Life for My Sake . . ." Horace Lytton Varian

Heroes of Christianity: II. Saint Justin Martyr.
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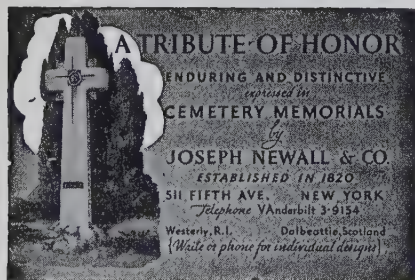
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Chicago Centenary Fund
Reaches a Quarter
Million Dollars

CHICAGO—Approximately a quarter million dollars has been pledged toward the million-dollar centenary fund of the diocese of Chicago, according to a report on May 25th from centenary fund headquarters.

The centenary campaign is approximately one-fourth over and is now in full swing in most of the 110 parishes and missions participating. The pledges recorded represent reports to date from about fifty parishes. It is expected the height of the campaign will be reached in the next ten days and by mid-June most of the work will have been accomplished.

The Presiding Bishop will be in Chicago on June 18th, to participate in a service marking the fifth anniversary of the consecration of Bishop Stewart and to personally receive reports of the campaign as of that date. The service of re-consecration will be held at St. Luke's Pro-Cathedral in Evanston and will be followed in the evening by a dinner in honor of the Presiding Bishop.

Founders' Day at Kemper Hall

KENOSHA, WIS.—Founders' Day was celebrated at Kemper Hall on Friday, May 24th. In the morning there was a choral Mass with a sermon by the Rev. Killian Stimpson of St. Mark's Church, Milwaukee, and in the evening the traditional Lantern Ceremony took place in the gymnasium.

At 8 P.M., a reception for the graduating class and guests of the school took place in the drawing room, followed by a dance given by the senior and junior classes.

Kemper Hall was founded in 1870 by Bishop Armitage in memory of the Rt. Rev. Jackson Kemper, first missionary Bishop of the West. In 1878 the school was taken over by the Sisters of St. Mary, who have had charge of it ever since.

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- d. Minimum price per insertion, \$1.00.
- e. No time, space, or cash discounts on classified advertising.

ANNOUNCEMENT

Died

ELBERT—Entered into life eternal, on Friday, May 17, 1935, at her residence, 35 Prospect Park West, Brooklyn, N. Y., ISABELLA K. ELBERT, widow of Cornelius Elbert. Services were held at St. Luke's Church, Brooklyn, N. Y., on Monday, May 20, 1935.

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RETREATS

ADELYNROOD—South Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 22d to 24th. Conductor, the Rev. Charles Townsend. Applications should be made to MRS. ROSE T. HAKES, 149 Chestnut St., Montclair, N. J.

KENOSHA, WIS.—The annual retreat for Associates and other women will be held at St. Mary's Convent, Kenosha, Wis., beginning with Vespers June 11th, closing with the Mass on June 15th, the Rt. Rev. Campbell Gray, conductor. Kindly notify the SISTERS OF ST. MARY.

TRAVEL

ST. GEORGE'S EXCURSION TO ENGLAND sailing June 26th. Send 5 cts. for new travel book and the *Cheerio*. Address "CHEERIO," Alpena, Mich.

+ Necrology +

*"May they rest in peace, and may
light perpetual shine upon them."*

ROBERT JOHNSTON, PRIEST

WASHINGTON, D. C.—Word has been received here that the Rev. Robert Johnston, D.D., for many years rector of St. John's Church, Lafayette square, has died of injuries received in an automobile accident in England.

JOHN deLANCEY SCOVIL, PRIEST

BINGHAMTON, N. Y.—The Rev. John deLancey Scovil, rector of the Church of the Good Shepherd here since 1921, died on Tuesday, May 21st, at the age of 51 after a long illness.

The Rev. Mr. Scovil was born in Jamaica, L. I., on March 17, 1884. He attended Trinity School and St. Stephen's College and received private instructions in theology. He was ordained deacon in 1916 by Bishop Olmsted and advanced to the priesthood in 1917 by Bishop Fiske. His first pastorate was at Cape Vincent, and his second at St. Peter's in Bainbridge. During the World War he was a member of the Military Training Commission in St. Lawrence county. He formerly was a member of the National Guard.

He is survived by his widow, six children, a brother, the Rev. Charles Scovil of Yantic, Conn., and a sister.

CHARLES S. SHEPHERD

COVINGTON, VA.—Charles S. Shepherd died suddenly at his home here on Saturday morning, May 18th, at the age of 77. Mr. Shepherd was a native of Louisa county, Va. He married Miss Alice Amelia Smoot of Maryland, 48 years ago, moved to Covington about two years later.

Mr. Shepherd had a unique record of association with Emmanuel Church in Covington. The parish was organized in 1890 with five vestrymen, of whom Mr. Shepherd was one. From that time he served continuously on the vestry, a period of 45 years, and for 25 years was senior warden of the parish, relinquishing this office to a younger man about ten years ago. When the vestry of Emmanuel Church adopted the system of rotation in office for vestrymen, Mr. Shepherd was elected a life member of the vestry.

During his long period of service to the Church, Mr. Shepherd saw his parish grow from a handful of communicants, worshipping in a small frame church, to a strong parish of more than three hundred communicants with one of the most beautiful churches in the diocese. He attended the consecration of the frame church in the early nineties and also that of the new building consecrated by Bishop Jett in 1932.

Bishop Jett conducted the funeral services Monday afternoon in Emmanuel Church, being assisted by the rector of the parish, the Rev. Warren A. Seager, and by the Rev. Dr. E. R. Rogers, rector of Boys Home.

Conference on Social Work

Held in San Francisco

SAN FRANCISCO—Nearly 1,750 people were registered at the 27th annual meeting of the California Conference of Social Work, held here May 5th to 9th. The theme of the conference was Social Action Toward Social Security and the three guest speakers were Mary Van Kleeck, director of Industrial Studies, Russell Sage Foundation, Edward C. Lindeman, professor of Social Philosophy, New York School of Social Work, and Arthur C. Beeley, professor of Sociology at the University of Utah. The address at the opening session on Sunday evening was made by former President Hoover. Bishop Parsons presided at the general session on Tuesday morning and at a section on community organization.

In accordance with the custom, the kindred group under the name of the Episcopal Social Workers of California had a corporate Communion at Grace Cathedral, followed by a breakfast, and in the afternoon tea was served at the Protestant

Episcopal Old Ladies' Home. At this gathering speeches were made by Mrs. Robert Woods, formerly of South End House in Boston, but now of the Neighborhood House in Los Angeles, and by Bishop Parsons.

Artists' Memorial Service

Held in Chicago Church

CHICAGO—The annual memorial service in honor of artists was celebrated in St. Stephen's Church, Chicago, on Sunday, May 19th. A roll of American artists who have died during the year was read, and a notable stained-glass window was dedicated to all American artists and poets who were killed in the World War. The window was made from fragments of glass gathered on the site of Rheims Cathedral by C. E. Wilder. They represent the remains of windows in the centuries old cathedral that were shattered by the long bombardment of enemy guns. The Irving Park Woman's Club is sponsor for the window. The rector of St. Stephen's is the Rev. Irwin St. John Tucker.

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ASK BISHOPS TO ARRANGE
PERIOD OF PRAYER FOR
CHURCH IN MEXICO

WASHINGTON (NCJC) — The administrative committee of the National Catholic Welfare Conference has announced that it planned to ask all the Cardinals, Archbishops, and Bishops of the United States to arrange a period of public prayers for the persecuted Church in Mexico,

preferably at the opening of the month of June. It is expected, as a result, that bishops of the different dioceses throughout the country will shortly designate periods of prayer.

The action of the administrative committee followed the issuance of a vigorous statement recently condemning the persecution of Catholics in Mexico and calling upon the United States government to end

its silence. The administrative committee asked that "our government be consistent and live up to its own set policy" and that our government "defend before its own people the principles upon which our government is founded." "The traditional policy of our government," the statement said, "does not permit it to remain silent at the present moment and in the present crisis."

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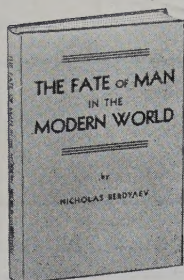
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